Evangelical Christendom

"Lumen [illegible] Europae in Christo."

October-December, 1943

Faith, Freedom, and Fellowship

By The
Rev. T. W. SHERWOOD, M.A.
Home Secretary, Church Missionary Society

The World's Evangelical Alliance occupies a place of quite unique strategic possibilities in face of the world situation, with which, not only History, but, as I believe, God is presenting us. It has not been better described than in words uttered about fourteen months ago by the present Archbishop of Canterbury on the occasion of his enthronement in Canterbury Cathedral. He said, "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love." Then the Archbishop added "It is the great new fact of our time. It is our ground of hope for the coming days."

Now it does not require a great deal of imagination to foresee all the immense possibilities for good or ill that such a situation presents. There are forces released which, rightly safeguarded, rightly directed, and used in proper channels, may lead to a revival of the Church's work, and the spread of her fellowship, beyond any limits which you and I can estimate. On the other hand, if much of this promise evaporates and evanesces in sentiment, or is divorced from basic principles, the principles of truth and righteousness, a great deal of which is potentially good may easily become actual evil.

Now what is the relationship of the Alliance to this situation, with its great promise for good, and yet with dangers also attached to the promise and the possibilities? I should like to suggest that my answer, given very briefly and sketchily in the few minutes at my disposal, might be found in some words which occur as a sort of text in the Annual Report of the Alliance; I lift them out of their context, for they give me a clue for the ordering of my own thoughts—and those words are "Faith—Freedom—Fellowship." In the light of the present world situation, with its remarkable challenge to the world-wide Christian Church, a challenge all the more significant since the dissolution of the Third Communist International—in view of that situation, it would seem to me that these words—Faith—Freedom—Fellowship—have a great deal to say to us about our real and distinctive task at the present time. If the Founders of the Alliance, ninety-seven years ago, had been able to foresee the situation that was to confront us, their spiritual heirs and successors, to-day, how they would have thanked God for the work which He was making it possible for them to begin. How shall we carry it on? I think we can but carry it on by remembering that the Alliance stands to remind us, and all Evangelicals throughout the world, of the *ground of Faith*, by which I mean courage, and a hopeful attitude, in the midst of a world like this. It is not an unbalanced or precarious optimism. It is a sure understanding of, and a loyal obedience to, what God has done for man in the Lord Jesus Christ. Therefore I rejoice to read a statement in the Annual Report of the loyalty of the World's Evangelical Alliance to the Gospel, of which it continues to be ungrudged. We need to remind ourselves that it is the revelation, and the proclamation, of the redeeming love of God in Christ that is the only ground of any rational faith amid the sort of world-order in which we find ourselves. "This is the victory which overcometh the world," says St. John, "even our faith." When I think of the responsibility which rests upon the Alliance in regard to that extraordinary diversity of Christians scattered abroad, some of them nationally indicated by Mr. Gooch—

what a sacramental expression of unity it represents! And all the more especially when we recognize the opportunity now in the hands of the Alliance to carry to these people the message of faith, amid all the disorders and crushing which surround them, often to an extent beyond our imagination. A new hope may be born in them by a living witness to the faith that is in Christ Jesus our Lord. I wish we could find some sort of spiritual equivalent for the "V for Victory" sign. I tried to think of one the other day, but I did not get very far. If the "V" could be incorporated in the form of the Cross, for instance, it might really help people to understand and believe that the only victory worth praying and fighting for is the victory of which the Cross is the key and the centre. We might then render the world at large, and particularly through such an organization as the World's Evangelical Alliance, an incalculable service. That is the first great contribution that the Alliance can make, as it seems to me, with its quite unique points of contact with Evangelicals all over the world—reminding them, and through them, reminding others of the *ground of Faith*.

Then, may I remind you that the Alliance exists also in order that there might ever be made the *assertion of Freedom*. We are conscious of forces which deny freedom. We know all that Totalitarianism means by way of endangerment to the realm of civil liberty. We need by the spirit of the Cross of Jesus Christ, and the proclamation of the Gospel, to help men to see that when Christ comes into human life He makes a man free, and that freedom can never afterwards be denied or imperilled except at incalculable cost to the work of the Christian Church. We need also in the spirit of love and true charity, and in a spirit of deep concern for the needs of the world, to make our voices heard against, for instance, that form of tyranny which would enslave man's conscience, which would restrict their opportunities for worship, and which, as a simple matter of fact, has been continually associated with the influence of the Church of Rome. We have to recognize, not in any bitter way, not even in any negatively controversial way, but as a condition of maintaining truth and freedom in the earth, that there is a vigilance for which we are responsible.

If you read the Annual Report of the Alliance, and read it carefully, as I have tried to do two or three times, you will find that not the least of the contributions that the Alliance can make to the present world situation is insistence on the Christian right of freedom, both in matters civil and in matters religious. We must maintain this double emphasis all the time, and guarded lest there be sometimes a sort of false charity, a closing of the eyes to the more awkward issues at stake, which leads men to put their feet down very heavily in regard to the preservation of civil liberty, but to be a little less certain and emphatic when speaking of the imperative necessity of religious liberty. The two have to be held and preserved together.

Then, too, the Alliance, with its great opportunities, and its multitudinous points of contact, home and overseas, in the present world situation, exists to remind men, not only of the ground of Faith, not only of the assertion of Freedom; but also of the fact of *Fellowship*. Again, no one who reads the Annual Report can have any doubt about that. I should like briefly to develop that point of view. First of all, it is essentially a fellowship *of* the Spirit. It is important to recognize that we do not create the fellowship of the Spirit. The fellowship of the Spirit is an actual existent fact, and is the work of God Himself, creatively present in the world. St. Paul in Eph. 4, v. 3 bids us maintain the unity of the Spirit. It is there. Because we do not recognize it as we should, we so often fail to make it a reality in our lives. Now the Alliance stands, and has ever stood, primarily for recognition of the Spirit which makes a race Christians scattered in many denominational camps, who nevertheless love the Lord Jesus Christ in sincerity and in truth, and have within themselves the witness of His Spirit; but this is only the beginning. It is a fellowship *of* the Spirit; but it is also a fellowship in Intercession and in Service. I should like here to pay my personal tribute to the sense of spiritual power which came to me at what was, for me, the greatest service of its kind I ever attended—and that was the Service arranged by this Alliance and held in the Crypt of St. Paul's Cathedral during the Universal Week of Prayer, on January 8th this year. I do not think anyone who was present there can ever forget the extraordinary diversity of Church loyalties and membership that was there represented, and yet also the wonderful fellowship

and intensity that marked that gathering for intercession, as together we brought before God the whole world situation, with its load of suffering and cruelty and need, laying it reverently and believingly at His feet. But there is not only a fellowship in Intercession; there is also a fellowship in Service. And, again, I ask you to read carefully this Annual Report, and you will see all that has been done, and is being done, particularly, one might mention, by the work among the Jews, and among the Polish Protestants, and other refugees, to lighten their load of suffering. Thus the Alliance follows in the footsteps of Him who at Calvary bore our sufferings as well as our sins.

Lastly, the Fellowship of the Spirit looks towards a growing unity of the Faith. But something more must be said, and it is, perhaps my special message to you this afternoon. I stand unreservedly by what I have already said about the essential ground of unity, and of fellowship in intercession and in service. Yet, again, I feel it is not complete so long as we leave it there. We ought to be looking forward and moving on to that further expression of fellowship which St. Paul, I think, had in mind when, having spoken of maintaining the unity of the Spirit, he spoke also of our coming to a unity of the Faith. There can be no short cut to that; and any attempt to achieve it by a merely man-made scheme will end only in disaster. Yet we look forward to achieving a degree of unity far beyond anything that we, so far, have attained. Of that I would say two things. First, we must ever keep the purpose of God before us. No one who made our Lord's words, "That they all may be one," can feel that a loosely developed fellowship of the Spirit enhances their significance. Our Lord Jesus Christ had a great deal more than that in mind. It is because of that vision and purpose of our Lord that some feel that the South India Scheme is a Scheme which deserves our careful thought and sympathy, and prayer. And not only must we keep that before us, but, secondly, I would plead that we should set no limits ultimately upon for incorporation. I have said, because I believe it to be true, that we must be vigilant in the preservation of our spiritual freedom, and particularly lest the Church of Rome should become an influence overwhelming and overbearing political freedom. But I would remind you that the only way to be sure of speaking the truth in love, of combatting intolerance and perverse controversy without bitterness and hatred, is to see those with whom you are in controversy brought within the scheme of the all-embracing purpose of God. If we do that then our controversy will be free of bitterness, our influence will be strong, our vision inspired, and our service blessed.

Ultimately, then, the unity which the World's Evangelical Alliance seeks to promote and to manifest is unity perfected in Faith, Freedom and Fellowship.

Common Prayer

"Ye also, helped together by Prayer."
"Unto Him Who is able to do, exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

FOR the widespread response to the Day of National Prayer, and the many evidences of God's power to deliver.

For those in authority, especially representatives of the Government and the three Services, who are not ashamed to bear their testimony, "Him, I believe God."

For a bountiful harvest, freedom from any serious epidemics, courage and good-heartedness of workers, and for God's goodness and mercy to our nation generally.

LET US PRAY—

FOR Victory, and a righteous (and only) Peace.

For the President of China and Mme. Chiang Kai-shek, and the Message to them now on its way to Chungking.

For the arrangements and observance of the forthcoming Universal Week of Prayer, that spiritual aims may be sought, and helpers forthcoming to secure widespread local united meetings.

For the work of the Alliance at home and abroad as another winter approaches. For the Council, the General Secretary, and the Staff at Headquarters, and for all associated, at home and overseas. "Lord, increase our faith."

That the appeal of the Council in endeavour to raise at least £2,000 before December 31st may be successful, and hearts opened to give generously to this end.

Headquarters Notes

National Day of Prayer. The appointment by the King and his advisers of a Day of National Prayer on September 3rd caused a busy August at Headquarters, the Alliance House in Russell Square. The official order for the observance of a Day of National Prayer is a welcome proof that we claim to be and are a Christian nation. Perhaps it will be possible in future to avoid some of the money which appeared around this appointment, and if special topics for prayer are issued they might be the combined programme of all sections of the Christian community, and then avoid any disagreements, such as partaked to the official time issued for September 3rd. Prayers for the dead, hospital or shared, are foreign to the National Church, or should be, and they would not be approved in Free Church circuits.

In accordance with long custom the Alliance issued a special Form of Prayer for use in Churches, Factories, and Homes of our People. The response was widespread and the applications for the leaflet ran into many thousands. The preparation of this leaflet took into consideration future appointments, and it is available to all when necessary. We have gone to the trouble of tabulating the places in the United Kingdom, and Eire, from which applications for the Form of Prayer came. It is a remarkable list, giving testimony to the widespread influence of the Alliance and to co-operative unity. Nearly five hundred separate cities, towns and villages are indicated on this list, and some of the places might well be a "brains trust" question of their whereabouts. The general response to the King's wish and appointment was wonderful, and there is much to be said for a week-day appointment.

Universal Week of Prayer. This issue of EVANGELICAL CHRISTENDOM, the last for this year, embodies the signed invitation and topics for prayer for the Week of Prayer, 1944. The dates are Sunday, January 2nd, to Sunday, January 9th. The programme has to be printed early, and it was circulating to overseas countries by the latter part of the month of June. Foreign translations are important, and have to be provided for (in these days) with some special acumen and intelligence. We are printing in London the translations into French, German, Czech, Dutch, and Polish. These will be used by the nationals of these countries in the United Kingdom, but certain facilities have been made use of for the translation of translations to countries of Europe. In India the National Christian Council, at the expense of the British Organisation, arranges for translations in no less than twelve of the important Indian languages. And so the work goes on. Ninety-seven years; it is a long and noble record, and under God the observance of the Universal Week of Prayer still utilises annually. Again we have the composition of the 11 B.C. and a Talk on the Week of Prayer will be given on the Home Programme on Sunday afternoon, January 2nd. An important item after the collation of the programme is the arrangement of local united meetings. We ask our readers to share the responsibility of this by ascertaining whether arrangements are being made in the locality where they reside, and if not, taking steps to secure early action through responsible representatives of the Churches. Help will be given from Headquarters if required, but the matter should not be left until the last part of the year. Please make arrangements soon. The following letter has been sent to nearly 100 missionary representatives in Great Britain and overseas countries:—

Dear Friend, and Brother in Christ,

UNIVERSAL WEEK OF PRAYER, 1944.

Notable advance has been made in the direction of Christian union and co-operation. For nearly a century the World's Evangelical Alliance has devoted itself to this attainment, and the Week of Prayer has been an outstanding means, under God, by which the practice of faith and fellowship has created a new spirit, and is leading, as many hope, to spiritual Revival.

I am sending you early copies of the letter of invitation and the topics for Prayer for 1944. The invitation is signed by heads of the Christian Churches and Missionary bodies in this and other countries.

We owe much to, and gratefully thank, all those who co-operate annually in arrangements for local observance of the Week of Prayer. And, again, I am writing to ask that you will make or help to make arrangements for the local united observance of the week during January 2nd to 9th, 1944. I am enclosing an explanatory booklet and draw your attention to pages 2 and 3 (especially paragraph 9).

An "Order Form" for the necessary literature (supplied under cost price) for local use is also enclosed. Will you let us know as soon as possible your requirements. Owing to delays in the matter of post and transport it is desirable that your order should be received early.

Having regard to restrictions on paper, only the small edition of the programme (as enclosed) can be supplied this year in quantity (this has one page blank for local announcements). Please let me know if there is any way in which we can further assist you.

With every kind greeting,

I am, Yours in the fellowship of the Gospel of Christ,

H. M. Goodall,
General Secretary.

The War and United National Prayer. These opening evening meetings have taken place at the Central Hall, Westminster, since our last issue. We draw attention to the change of hour for these meetings, for the next six months. Twelve noon is surely a suitable hour, especially as it coincides with the Home Watch, a minute's prayer for our soldiers, soldiers and citizens, which is observed by very many at home and overseas. The noon meeting will last three-quarters of an hour (12—12.45 p.m.).

We give the brief reports of the meeting received to hand, by our special representative:—

TUESDAY EVENING, JULY 6th

At this meeting, acknowledgement was made in prayer of the signal deliverances which God has granted to the nation during the war, and prayer was offered that, by the grace of God, our people might be used by Him in overthrowing the powers of evil which are challenging His glorious Kingdom. Those who took part in the meeting represented, not only the various Churches, but also the three Services—the Rev. J. Russell Howden, the Rev. T. G. Wolton, the Rev. Dr. J. W. Ewing, the Rev. J. R. Walker (late Chaplain-in-Chief, R.A.F.), and the Rev. P. Gay (Chaplain to the Navy). Mr. Gay, whose prayer brought the meeting to a close, asked for special prayerful remembrance of those who were serving the nation—the men of the Navy and Merchant Service in their perilous task, the airmen, as they prepared their machines which would take them up into the air, and over enemy territory, the soldiers going on sentry duty and keeping watch, and the doctors and nurses as they cared for the wounded and the dying.

Lieut.-General Sir William Dobbie occupied the chair, and in the course of his address said they had met together in order that they might pray for victory and for a righteous peace. It would be well as they prayed to remember that in order that God might be able to give them victory, which Sir William believed God desired to do, it might be necessary for things in their national and individual lives to be put away. While praying for success for their arms, and for God's blessing on their cause, they should, at the same time, pray that God might so turn the hearts of the people towards Himself that they might realise their need of Him, not only as a Deliverer from the hunnish enemy, but as a Saviour from Sin. Sir William said he believed the fact was coming home to the nation that it needed the help of Almighty God to win this war.

It had been very evident, continued the Chairman, to many of them how He had interveened in the past; in the past three or four years they had seen His hand protecting them on many occasions, and granting them deliverance. Such things were more evident to those who were most directly concerned with the operations of war. "I was at a gathering recently," said Sir William Dobbie, "at which a captain of the Merchant Navy, who has been commanding merchant vessels during the whole of this war, and has had a tremendous lot of surveying work; and he was speaking of the hand of God as he had seen it at work in the convoys, and what he had to say was absolutely thrilling. And those of us who were privileged to hear him felt how true it was that God has intervened over and over again to help us through our difficulties."

Sir William Dobbie had to confess, however, that as he went about this country, as God was giving him the opportunity of doing, he found there was still very little sense of personal need. He felt that one of the crying needs of the day was that men and women should be brought to a sense of their need of Christ as Saviour, as Saviour from the penalty of sin, and from its power; and it was only as they had that personal experience of His saving power that they would be able to help the nation back to a right relationship with God. That was one of the most important things for which they needed to intercede with God, not only when they thus met together, but also in their private prayers.

TUESDAY EVENING, AUG. 3rd

In spite of the "Holidays of Honor" season, there was a most encouraging attendance at the Central Hall on the first Tuesday evening in August. In fact, it was obvious that there were many new friends present, visitors to London. The friends met in a joyous atmosphere, the note of praise ring through the hymns sung, for all were conscious of God's gracious dealings with us as a nation, and of His wonderful interventions on our behalf during the course of the war, and especially in recent days. The Rev. W. J. R. Moore (Senior Naval Chaplain, London Command) guided the proceedings from the chair, and prayers were offered by the Rev. R. M. La Force-Fayne (Senior Chaplain, London District), Lieut.-Col. W. McAdam Eccles, the Rev. Sir Charles Bentinck, the Rev. E. J. Poole-Connor and the Rev. W. H. Aldis. They led His people to the Throne of God, not only in praise and thanksgiving for His mercies to us as a nation, but also in humility and faith, acknowledging our neglect of His Word, His House, and His Day, and seeking that spiritual renewal that alone can exalt a nation.

TUESDAY EVENING, SEPT. 7th

At the meeting on the last Tuesday in September, praise was the dominant note, praise to God that in these days of war and stress, He had been mindful of us as a nation, and of His abundant goodness, had granted to us and our Allies so many blessings. The Rev. Dr. A. M. Chirgwin and the Rev. J. H. Patton voiced our thanksgivings, and led those present in united intercession, and Mr. Jacquie Hopkins sang some special hymns, including the touching verses of "Holy Father, in Thy mercy." Mr. Hopkins, so widely known as "The Gospel Singer," has brought consolation and inspira-

Yes, to many thousands of homes over the window, Mr. Martyn Gooch (Secretary of the Alliance) read from Isaiah xiv. No more apposite place perhaps for our thoughts could have been chosen. Mr. Gooch urged the necessity of our immediate in waiting upon God in prayer in these unmistakable days.

Protestant Defence and Roman Catholic Propaganda. We think our readers will be interested to read the following letter from the representative of one of the Missionary Bodies (would that all could exercise the same strategic outlook on a matter of high national interest and of vital importance at the present time).

Dear Mr. Gooch,

I have received this morning the current issue of EVANGELICAL CHRISTENDOM and Annual Report. For these many thanks. They are, as always, most interesting reading.

In this case the reading has brought me to the point of decision on a matter that has for long been on my mind.

As you might anticipate, it concerns the matter of the steady encroachment of Roman Catholic power and influence, the incredible blindness of the Christian public as to what is going on under their very noses, and the actual help rendered to their schemes by our Protestant and even Evangelical leaders, by a supertolerance and a deliberate refusal to face the fact of Rome's unchanging enmity.

Your protest against the growingly dominant influence of Roman Catholic propaganda in the B.B.C. is most timely; but how far does such protest reach? Our so-called Protestant (though secular) Press is silent, and so dominated by R.C. influence that even letters of protest are refused publication. Roman Catholics are a small minority—about one-sixth I believe of our population, yet they have an influence not only far exceeding that of any denomination other than the Church of England; but, because of the latter's silence and efforts towards reunion, have a united power and influence exceeding even that of the National Church.

In passing, I wonder if it ever strikes those advocates of reunion how, in spite of the many voices and gestures emanating from Protestant circles, there is never a voice, either friendly or critical, heard from Rome in response to our advances, but only a stony silence and a disdainful ignoring even of our claims to be in any sense at all, branch or branches of the Christian Church with which union could even for a moment be considered.

However, that is by the way. What is really troubling me is, on the one hand the danger threatening our Evangelical liberties (witness the persecution in R.C. countries, and the new campaign to exclude all evangelical work from South America), and on the other hand the difficulty of obtaining channels of publicity for the truth and the facts, and also voices of such weight to commend the attention of the nation to their proclamation.

There are few outstanding figures who speak with that authority that compels attention either of the Church or the nation; and though there are not a few who could so speak, and who are deeply conscious of the danger, they are hidden, unreached by any link to those like minded; and apart from an occasional book, pamphlet, article or address, their weight and influence is lost to us.

The World's Evangelical Alliance is, of course, the outstanding example of an effort to coordinate all Protestant influences; but even here does not the same disability apply—the impression which may be in the minds of many "here is another of those denominational movements harking back to old battle and trying to hinder all efforts towards universal brotherhood," etc., etc., etc. ad nauseam?

What I am daily praying about is the possibility of getting some sort of unity—not necessarily an organisation that can be attacked and boiled down as another fanatical sect; but some sort of getting together of men who feel deeply on this subject, who know the facts, whose scholarship and grasp of history, as well as present world movements and tendencies, cannot be questioned—men whose voices would command respect in all circles, to whose pronouncements the secular Press would be compelled to give heed. And then start a quiet, dignified, but persistent campaign of education of the Church and the nation, as to the true meaning and vital importance of Protestantism as a present-day problem, and of the real menace—backed by abundant evidence, not only of history, but of live and terrible world conditions—of the growing domination of the R.C. Church, and its avowed intentions with regard to our own land.

There must be many such men; and while some would not care to participate, there must be many who would, were there opportunity for the worthy presentation of a burden that must lie heavily on their hearts.

This is what keeps clamouring in my mind. Has it any possibilities, do you think? I should be glad to have your mind on the matter. The danger and the need is very real, and so far as I can see, tends to get worse.

I trust you will forgive the length of this epistle, and hope to have your mind on the main point.

Very sincerely yours,

For various reasons we do not give the name of the writer of this letter. It is his statesmanlike pointing out of a grave national danger which we wish to be emphasised. The World's Evangelical Alliance must at times be offensive as well as defensive. If some disapprove of this, the reply is—it has always been this since its inception in 1846. At the present time the Alliance is spending considerable sums on pub-

brethren and other means to arouse the Churches and the nation to the peril in their midst. The most recent publication issued by the Alliance "The Menace of Roman Catholic Propaganda in Great Britain" (and the British Empire) (3d.) serves to illustrate the subject, and we urge its widespread circulation. One order for 10,000 copies of this publication has recently been filled from Headquarters.

Finance. At the September meeting of the Council, after meeting grants and other payments amounting to nearly £600, it was found that a balance of £43 only on general funds remained in the bank. We do not hide this grave situation from our readers, but we ask for their individual and prompt help by special gifts, which may be addressed to the General Secretary, at 19, Russell Square, London, W.C.1. The following letter of appeal is being issued, and we ask all readers to make the matter one of prayer to God. In the light of the need (before December 31st) we ask that they will consider the question in prayer before God "What part ought I to take in this emergency appeal?" The following letter speaks for itself:—

September 30th, 1943.

Dear Friend,

At the September meeting of the Council, the Council made grants and other payments amounting to just under £600. This left a balance of £43 in the bank for general purposes. It is clear that unless we receive substantial help before the end of the year interests at home and overseas will suffer; in fact, while every economy has been and is being practised, we face a crisis, which I trust is only temporary. If we can raise £2,000 before the end of the year (and we are making this a matter of special prayer to God) we shall be able to go forward with encouragement and renewed zeal. It is to enable this that I make this appeal to you.

From the commencement of the war the Alliance (at great expense) has maintained the monthly United Prayer Meetings for Victory, at the Central Hall, Westminster, and we have received many testimonies from members of the Government and the three Services as to the value of these meetings in the national interest. Thus we have been and are active in the granting of practical help to refugees and other nationals, including Jews, who, without such help, would be left destitute. We have also raised funds for helping our destitute fellow-Christians in Greece, Poland, and other countries of occupied Europe. You will appreciate the responsibilities of the Alliance in this and other respects not only now but at, we hope, the war draws to a close.

Apart from these responsibilities, the work here is intensive in relation to the subject of religious liberty, especially in countries such as Spain and Russia; while Protestant minorities generally receive our help. We are also spending considerably in withstanding the encroachments of the Roman Church in this country.

I hope and feel sure this appeal will arouse your added interest, and I earnestly ask that you will help to the utmost of your power, either now, or by a promise to be redeemed before December 31st.

On behalf of the Council,

I am,

Yours very sincerely,

H. Martyn Gooch,

General Secretary.

WHY REVIVAL DOES NOT COME

In almost every denomination it is but too manifest that "the Church," and not the Lord, is the chiefest concern. Differences of opinion are inevitable when men are at different view-points along the narrow way of God's will; but true unity is possible without general uniformity. We are "all one in Christ Jesus" because of an identity of origin and of aim; but we are far from practically recognizing this, and it is just this lack of practical recognition of the unity of all believers which hinders the coming of the Holy Ghost in reviving power. Let us sink denominational differences (how small and petty they must look to the angels!) and unite in a great purpose of prayer and soul-saving effort, and it will soon be seen that still the Lord commands "*there*" His blessing.

The World's Evangelical Alliance is actively seeking to arouse the Churches in general, and the Lord's people in particular to this solemn truth. Its campaign overseas is as active as at home. The General Secretary will be glad to correspond with friends able and willing to help the work, and thus promote TRUE REVIVAL.

The Council are now appealing for an immediate sum of £2,000 needed to maintain the work. Cheques or P.O.s, crossed Barclay's Bank, Limited, Bloomsbury Branch, should be forwarded to the General Secretary, World's Evangelical Alliance, Russell Square, London, W.C.1.

UNUM CORPUS SUMUS IN CHRISTO.

WORLD'S EVANGELICAL ALLIANCE.

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1944.

Sunday, January 2nd, to Sunday, January 9th, 1944

(INCLUSIVE)

FOREWORD.

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together daily for UNITED PRAYER, during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 2nd, and Sunday, January 9th, on the texts suggested for this purpose (see page 3). They are also asked to urge their congregations to make use of the topics for prayer at Family Prayers, and in personal and private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of local meetings held, mentioning any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all who in every country and place call upon God in the Name of our Lord Jesus Christ.

BRETHREN AND SISTERS IN JESUS CHRIST,

Once more we invite the Christians of all nations to unite in Prayer during the first week of January, 1944. Must it not be that the effectual fervent prayer of so many people will avail much in the world of to-day? Let us unite without doubt that God hears and answers Prayer. We need to bring to Him the sorrows, the strife, the sin of all peoples, and to seek from Him the grace which is sufficient to meet all their needs.

Surely the Church of Christ was never more urgently called to its great task in the world than it is now. There has been a revival of ancient and cruel paganisms in forms worse than those of ancient days, bringing in their train the horrors with which we are only too familiar. All that we mean by the word "Christianity" is being attacked, and it must not only be defended, but spread until it includes the whole world. Moreover, in the last generation the Church has lost ground in most of the countries of the West, and that ground must be recovered—a stupendous undertaking. As we look forward into the future, we cannot be blind to the magnitude of the effort that will be needed to establish justice and truth, liberty and happiness, in this broken and tortured world.

It is right to rejoice in the plans that are being made to bring these things to pass, but planning is not enough. It has to be remembered that there have been many plans before, and they have been frustrated by the lack of sufficient prayer and self-sacrifice, the problems of time and money. There is no certainty that such plans will succeed any more than they have done before. A new world needs new men and women—men and women made new in Christ Jesus. This is the only hope for the future, and the Church is the custodian of that Gospel in which is the redemption of all mankind. To the proclamation of the Gospel is every land with a view to the operation in every relationship of human life the Church is once more summoned in this great hour of destiny.

Let us then unite in Prayer, that God will fulfil His promise to pour out His Spirit that in the experience of Revival through the Holy Spirit His Church may receive new power, and be His witness to all lands and peoples.

We are, Your fellow-servants in Christ Jesus,

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UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 2nd, to Sunday, January 9th, 1944

SUNDAY, JANUARY 2nd, 1944.

Text suggested: The Lessons and Addresses.

"As for me and my house, we will serve the Lord." Joshua xxiv. 15.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matthew xviii. 19.

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church." Ephesians v. 25-27.

"To me to live is Christ." Phil. i. 21.

SUNDAY, JANUARY 3rd, 1944.

The Church and the New Age.

THANKSGIVING:

For the preservation of the Church through the ages, and its growth in spite of opposition.
For the marked spirit of courageous adventure in evangelism.
For the opportunities God is giving His Church in these days of reconstruction.

CONFESSION:

Of the spiritual lethargy which has been too common amongst Christians.
Of the lack of clear and consistent witness to Christ as Saviour and Lord.
Of the unworthy compromises the Church has made with worldliness.

PRAYER:

That the Church may make its full and unique contribution to the rebuilding of human life.
That the Church may proclaim fearlessly that Gospel in which alone is the hope of enduring peace.

SCRIPTURE READINGS: Matt. xvi. 13-28. 2 Cor. vi. 11-18. Rev. xxi. 1-7.

TUESDAY, JANUARY 4th, 1944.

The Church and the Nation.

THANKSGIVINGS:

For signs of a deepening interest in religion and the turning of many to God.
For the strength and unity of the people in a great cause.
For the determination to create a new and higher social order.

CONFESSION:

Of the failure of the nations to seek first the Kingdom of God and His righteousness.
Of moral laxity, selfishness and intemperance which are so prevalent.

PRAYER:

For the uniting of all citizens in righteousness for the common good of all.
For the growth of the spirit of service.

SCRIPTURE READINGS: Isaiah lii. 1-10. Luke iv. 16-21. Rom. xiii. 1 Tim. ii. 1-8.

WEDNESDAY, JANUARY 5th, 1944.

The Church and the World.

THANKSGIVING:

That God's way is being made known upon earth, and His saving health among all nations.
That persecution and opposition have not broken but have rather strengthened the Church.
That in many lands the Gospel is winning its way amongst the people.

CONFESSION:

Of the indifference of many Christians to Christ's command to evangelize the whole world.
Of the weakness of the Church because of the lack of love in many of its members.
Of the poverty of that spirit of evangelism which would make all the Lord's people prophets.

PRAYER:

That the Church may realize its call to make Christian every realm of human life.
That the statesmanship of all nations may be increasingly based on the principles of the Gospel.

That the Church in every land may be rededicated to its supreme task of proclaiming Christ.

That the persecution of the Jews may be stopped, and that they may recognize in Christ their Messiah and Saviour.

SCRIPTURE READINGS: Psalm lxvii. Matt. xxviii. 16-20. Rom. i. 13-16.

THURSDAY, JANUARY 6th, 1944.

The Church and the Home.

THANKSGIVING:

For Christian homes and early training in religion.

For family affection and fellowship.

For the love of God our Father, of Whom the whole family in heaven and on earth is named.

CONFESSION:

Of the decline in family worship and in the reading of the Word of God.

Of the weakening of the ties of marriage and the growth of immoral relationships.

Of the example of worldliness set by so many parents.

PRAYER:

That children may be brought up in the nurture and admonition of the Lord.

That the Christian family may be recognized as the foundation of true national life.

That due reverence may be given to the Lord's Day and the Lord's House.

SCRIPTURE READINGS: Deut. vi. 1-9. 1 Sam. iii. 1-10. Luke x. 38-42.

FRIDAY, JANUARY 7th, 1944.

The Church and its Unity.

THANKSGIVING:

For the increase of co-operation in prayer and service.

For the closer unity of Christians of all Communions in the present time of trouble.

CONFESSION:

Of the sins of pride and exclusiveness which keep Christians apart.

Of our reluctance to recognize that where Christ is, there is His Church.

Of our slowness to combine Christian forces against the world.

PRAYER:

That all Christians may "keep the unity of the Spirit, in the bond of peace."

That they may think less of things that divide, and more of Christ who unites them.

That they all may be one . . . that the world may believe.

SCRIPTURE READINGS: Psalm xxviii. John xvii. 1-11. Eph. iv. 1-13.

SATURDAY, JANUARY 8th, 1944.

The Church and the Kingdom of God.

THANKSGIVING:

For the determination of the allied nations to establish righteousness and liberty of conscience and worship throughout the world.

For those in many lands who are planning for international co-operation.

For the witness of the Christian Church in the world, and its contribution to the uplifting of the nations.

CONFESSION:

Of the imperfections in the Church's life which hinder the righteousness, peace, and joy in the Holy Ghost in which the Kingdom of God is realized.

Of failures on the part of the Church to prepare for the return of Christ as King.

PRAYER:

That all rulers and governments may hold their power as from God, and exercise it according to His will.

That education may be founded on Christian truth, and directed to the establishment of Christian citizenship.

That the kingdoms of the world may speedily become the Kingdom of our God and of His Christ.

SCRIPTURE READINGS: Psalm lxxii. 1-12. Matt. xiii. 44-53. John xviii. 33-40.

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UNIVERSAL WEEK OF PRAYER

January 2nd to 9th, 1944

FAMILY PRAYERS FOR USE IN THE HOME DURING THE WEEK OF PRAYER

FOREWORD

The following Prayers for use each day of the Universal Week of Prayer have been prepared for use at Family Prayers, and for the help of those who, in the Family Circle, may desire to join in the concert of united intercession arranged annually by the World's Evangelical Alliance throughout the civilized world. The petitions follow the universal topics for daily use as translated and circulated in many foreign languages and dialects.

SUNDAY, JAN. 2nd.

The Lord's Day in the New Year

O Thou, who art the Giver of life, we praise Thee for the mercy which has spared us to enter upon this New Year. For all Thy goodness in the past we thank Thee—for preservation amid dangers, comfort in times of trouble and strength for daily tasks. To Thee we raise our Ebenezer, for hitherto Thou hast helped us.

On this the first Lord's Day of 1944 we pray that we may truly be "in the Spirit." May we pray aright in humble and yet strong through the mighty sacrifice of our Saviour, and may our hearts be the dwelling-place of Thy Holy Spirit. We would hear Thy voice and see Thy glory. May no unworthy thought or motive cloud the vision of Thyself.

We pray that throughout this year we and all we love may be kept by Thy power and enabled to show forth Thy praise. We give our hearts anew to Thee this day. Be pleased, O Lord, to accept us for Jesus' sake. Amen.

Scripture Readings—Joshua xxiv. 14-28. Philippians i. 12-21.

MONDAY, JAN. 3rd.

The Church and the New Age

We thank Thee, O Lord, for all Thy gifts, and especially for Thy beloved Son, our Saviour, and for the Church He founded on earth. We rejoice that through the ages that Church has been preserved in spite of all opposition and that she is found to-day throughout the world. For her fellowship we praise Thee, for her witness to Thyself and the Gospel, and for her active service in Thy holy cause.

We pray, O God, that Thou wilt deliver Thy Church from all that hinders her influence in this new age, and that Thou wilt so endow her with wisdom that she may understand, and with grace that she may meet, the needs of this day. Through her will Thou speak to the young generation being moulded in, guiding them in good ways and inspiring them to the service of Christ.

May we and all members of the Church so live as to contribute to her strength and influence. Through Jesus Christ, our Lord. Amen.

Scripture Readings—Matthew xvi. 13-20. Revelation xxi. 1-7.

TUESDAY, JAN. 4th.

The Church and the Nation

We praise Thee, O gracious Lord, for the land we love and for Thy Church which Thou hast set in its midst. For the light of the Church which shines in dark ages and for the freedom we inherit through her faith and patience we give Thee thanks.

We bless Thee, also, for the comfort and strength which through Thy Church Thou hast imparted to our nation during the troubles of recent years, and we pray that Thou wilt now, for the recall to Thyself of those who have wandered from Thee in neglect of Thy House and Thy Word. May our children be set free from all that degrades our national life and, in patience, faith and surrender, return to Thee.

We thank Thee for rulers who seek to govern in Thy fear, and pray that in our land Thy kingdom may come and Thy will be done. And this we ask in the name of Jesus Christ, our Lord. Amen.

Scripture Readings—Luke iv. 14-21. Rom. xiii. 1 Tim. ii. 1—6.

WEDNESDAY, JAN. 5th.

The Church and the World

We praise Thee, O Father in Heaven, that Thou hast entrusted to Thy Church the Gospel for mankind, and we pray that Thou wilt so endue Thy servants with the Spirit of Christ that they may with increasing power make that message known. Kindle in all Christian hearts, we beseech Thee, the Pentecostal flame, and grant that every land may witness new victories of the Cross.

We pray for all Christian missionaries that under Thy protecting care they may fulfil their

ministry with joy, and may the churches in brethren lands grow in grace and in the knowledge of Jesus, so that the light may shine brightly where darkness once prevailed. In all nations may the Gospel prove alike the power of God in conversion and the wisdom of God in the promotion of holy life!

This we ask, with the forgiveness of our own transgressions, in the name of Jesus, our Redeemer. Amen.

Scripture Readings:—Psalm lxvii. Matt. xxviii. 16-20. Rom. i. 15-17.

THURSDAY, JAN. 6th.

The Church and the Home

We thank Thee, O Lord, for the Christian home with all its helpfulness and joy, and we pray that our home may always be one in which Thou art honoured and Thy presence realised. Upon all Christian households we pray that Thy blessing may rest, causing them to be centres of gladness and strength.

We would remember before Thee those who have been called from their home circles to serve our country, and we ask that protection and success may be given them in times of danger and strenuous duty.

We pray that parents may have grace for the training of their children in Christian faith and life, and we plead for the overthrow of all that in our day threatens the sanctity of the home.

We bless Thee that in Thy Fatherly compassion Thou didst send Thy beloved Son to occupy a human home, and we pray that His indwelling and lordship may more and more consecrate the homes of to-day. We ask it in His Name. Amen.

Scripture Readings:—Deut. vi. 1-9. 1 Sam. iii. 1-10. Luke x. 38-42.

FRIDAY, JAN. 7th.

The Church and Its Unity.

We praise Thee, O God, for the Church for which our Redeemer died and which lives through the presence within her of Thy Holy Spirit. We thank Thee for the growing unity of her members, the increasing fellowship of Christians of many lands and races.

Gratefully do we recall our Saviour's prayer for His disciples that they may be one as Thou, O Father, and Thy Son are one; and we plead that this petition may be fulfilled yet more completely. May differences of opinion and method be lost in the uniting influences of the great love with which we have been loved, and still are loved!

Forgive, we beseech Thee, all pride and self-sufficiency keeping Christians apart, and grant that all who are Thine may realise "the unity of the Spirit in the bond of peace"!

And this we ask in His name who is the Head of the Church, even Jesus Christ our Saviour. Amen.

Scripture Readings—Psalm 48. John xvii. 1-6; 11-23.

SATURDAY, JAN. 8th.

The Church and the Kingdom of God.

With all our hearts, O God, we join this morning in the prayer that Thy Kingdom may come. We mourn that at present there is so much in our life, in our land, and in the world, which is contrary to Thy holy will, and we pray that Thou in Thy mercy wilt forgive that which grieves Thee and turn our hearts and the hearts of all men to the keeping of Thy commandments.

May Governments rule in righteousness and all citizens seek to fulfil our Lord's behest to do to others as they would that others should do to them! So may strife cease among nations, giving place to the kindly ways of brotherhood!

Grant, we beseech Thee, that Thy Church by holy life and Spirit-directed ministry may be enabled to hasten the day when our Saviour shall be enthroned as King of Kings and Lord of Lords. And this we ask in His blessed Name. Amen.

Scripture Readings—Psalm lxxii. 1-12; John xviii. 33-40.

PRAYER IN THE HOME

The family is the unit of the nation. In every home there should be a daily lifting up of hearts to God our Heavenly Father. A neatly printed card providing for this has been prepared and is now ready.

Price, twopence (post free), or 2s. 6d. per 100.—World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

The Nation and the War*

I. The Challenge of the Christian Faith

The Rev. M. A. C. Warren, M.A. (General Secretary of the Church Missionary Society).

We are met for this time of prayer as Christians, as representatives of Christ's Church, as part of that Church; and it becomes us to pray for the victory of God's righteousness in this war.

It is meet that we should consider very carefully as we pray for our nation, and for our Allies, that we as Christians, as members of Christ's Church, are being ourselves faithful to the witness which that Church has got to make to the world, and, in far as we are members of this nation, the witness which that Church has to make to our own nation.

I want to bring together two texts from that passage which you read to us just now because I believe there is given a fresh meaning to both texts if they are thus put together. "If ye then be risen with Christ, seek those things which are above . . . where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all."

The Holy Spirit spoke through the Apostle Paul to those Christians in Colosse many centuries ago; and that same Holy Spirit can speak to you and me this evening. Just look for a moment at what those words held for the Christians of Colosse. It seems to me that, first of all, there was a tremendous challenge in that passage, because the facts denied the faith—and facts are stubborn things when we come up against them with our little vision, and our so great lack of faith. Consider those Colossians. That Greek colony in Asia Minor, and within that Greek community a little stubborn, indestructible community within the community—the people of the Hebrews, that Jewish colony. Those living in Colosse knew that there were those Greeks and Jews there, and they did not mix. And across the Black Sea there was the Scythians; and beyond them, beyond the boundaries of the then known civilised world, there were people collectively described as barbarians. The Christians were even then threatening the peace of that Greek civilisation. The facts were all against faith.

Then, secondly, it seems to me that those Christians of Colosse, even though they had to live in a world where facts were against their faith, had to live as if their faith were true. And is not that the overwhelming challenge of the Gospel to you and me in a world in which there is so much which obstinately challenges our faith? We have to live as if that faith were true.

I see a third thing in that passage. "If ye then be risen with Christ, seek those things which are above." If you are going to be able to live by faith in a world that denies faith, and to live as if that faith were true and justified, then in a very real sense of the word there has to be an earnest striving, an earnest seeking after Jesus Christ our Lord.

Now there, it seems, to me, were three of the things that St. Paul was saying to those Christians of Colosse, and through him spoke the Holy Spirit of God. What of ourselves? How does that come home to us as we pray for our country? First of all, we are reminded that we are first and foremost members of Christ's universal Church. The fact that we are members of Christ's one universal Church throughout the world is much more important than that we are members of the Allied Nations. That is the great fundamental fact of our position. If I may so put it, that is the characteristic thing about us Christians; and you and I have got to bear witness to that fact, and to that characteristic in our lives. If our country is to play its part in the marching, working days that lie ahead, it will only be able to play the part marked out for it by God if our nation, supported and strengthened and inspired by the Christian people of this country, realises that our nation is in the world to serve, and that is its first and greatest responsibility.

Now we are only going to do that as a nation if Christians are bearing witness in every part of habitation they can to the fact that Christ's universal Church is the most important fact in this world, that Church in which there is neither German nor Italian, British nor American, black nor white, brown nor yellow—that all are one, a Church where Christ is all in all. We have to bear witness to that characteristic of our faith.

Our Church has also a function, a function which we all have to perform as members of that Church. Let me illustrate this from a novel by John Buchan, his novel *John Macnab*. There the heroine of the story is trying to rally a young man to whom, in due course, she becomes engaged and later married, to take a very great decision upon which his whole career was to depend; and she makes this statement to him which contains, I believe, a profound philosophy of life. She says: "If you would meet a challenge you must yourself become a challenger." Christians, and the Christian Church, must themselves be challengers if they are to meet the challenge of to-day. Have we not seen that demonstrated magnificently by

* Address given at the Central Hall, Westminster, S.W., on Tuesday, July 6th, 1943.

the Christian Church, and by the individual Christians of Norway, who were under the threat of the Nazi regime, and who recognized that in some of the decrees that have been issued there was a clear challenge to their faith in Christ, and to those things to which their faith testified; and so they declared that they were prepared for anything, loss and even death itself, rather than give way. A young man who has recently escaped from Norway bore witness to the fact that in that country it is the Christians who are leading the nations, it is the Christians who are in the very forefront of the whole national resistance to the Nazi regime. It is because they have understood what is the function of the Christian, which is that he, or she, must be a challenger if they are ever to meet the challenge of a pagan, careless world.

Our characteristic is that we are members of a universal Church. Our function is that we are to be challengers. And what are our resources? To mean it we in a single phrase—we have a living Lord. Our text reminds us of that. "If ye then be risen with Christ." Yes, Christ is risen. It is the Living Christ Who is the source of our strength; we have no other source of power. He and He alone is the great asset of the Church; without Him we can do nothing; with Him we can do all things. And you and I, by His grace, are called to bear witness to that great truth, that He is, indeed, the living Lord.

Let us be honest and frank with ourselves. When we talk about the Church in this connection, we have, first of all, got to talk about ourselves. Wherever we live and work it must, therefore, be true of each one of us that we can say "I live, yet not I, but Christ liveth in me, and the life that I now live I live by faith of the Son of God Who loved me and gave Himself for me."

There, then, are those three great facts about the Christian Church, and about ——— Christians, three facts which, except they be true for us, there is no very great point in our praying for our country. That is a searching challenge, but it remains an overwhelming challenge. What God wills from you and me, first of all, is that very humbly and simply we shall commit ourselves to Him so that, by the grace of His Holy Spirit, we may have that universal outlook which can transcend all the barriers and hatred of war, that we shall ourselves go out to be challengers; and in a day when the Church of Christ is threatened, not only by a frontal attack, but is threatened by insidious attacks of carelessness, a lack of values, and a lack of any sense of truth—we have got to lift up the challenge to the darkness of our age, we have got to proclaim that great fact that Christ is alive, and alive in each one of us.

II. The Prayer and the Proving*

The Rev. W. J. B. Moore, C.B.E., M.A., R.N. (Senior Naval Chaplain, London Command).

As I begin, let me deliver a message from the Chaplain of the Fleet (Archdeacon Crick) how sorry he is that he has been prevented from joining in this service of thanks and worship here this evening.

And now may I take your thoughts back to the message which has already been read to us by Mr. Gooch. Let us think for a few minutes of the subject, "The Prayer and the Proving."

Without running at too great a length over the passage, so fresh in all its vividness in your memories (2 Kings xiii. 14-19), we shall recall the visit of King Joash to the dying prophet Elisha. What a message for us in these days of realism! The hearts of these prophets were set on the righteousness of God, and more than once was their leadership directed towards the winning of His ways, as their passage to His people proclaimed the Lord mighty in battle.

So comes the king to the bedside of his old friend who, through long years, had been the champion of his Creator, the statesman again and again at a king's right hand, at times a chaplain to the Person, and always a shepherd of a wayward and difficult flock. The king bursts into tears at the sight of the sick prophet, and he says with the words, "O my father, my father, the chariot of Israel, and the horsemen thereof." What a world of thought and suggestion there is in those words! Elisha pass on to the accompaniment of the same battle cry as he had used in his own farewell to Elijah—his departure accompanied by his sovereign as the embodiment of national values—an unnamed division in himself. For the king had not forgotten, even in days of wandering from God, the faith of his people, and their fortunes of war, went hand in hand together, and that it was the righteousness for which that dying saint stood that alone could exalt a people above their enemies.

From the valley of the shadow, from the lips of the prophet, came, not as we might have expected, but further strategy, counsel and effort for the war.

"Take bow and arrows," he says to the king. And directs him throughout in two striking symbolic gestures that carried a world of meaning. "And he said to the king of Israel, "Put thine hand upon the bow." And he put his hands upon it; and Elisha put his hands upon the king's hands.

* Address given at the United Meeting for Prayer, held in St. Clement Hall, Westminster, S.W., on Tuesday, August 24, 1948.

The hands of the men of power on the hands of the men of worth and spiritual operation. The hands of the subject of the State on the hands of his sovereign. One can hardly think in this connection without quoting, and I am sure you will not have forgotten them, those words of Her gracious Majesty earlier in this year—"The King and I are grateful to think that we, and our family, are remembered in your prayers. We need them, and try to live up to them. We also pray that God will bless and guide our people in this country and our fighting forces throughout the Empire, and will lead us forward walking and strong in the paths of victory and peace."

And now with the joining of the hands as king and prophet in the task of warfare, there is nothing needed but scope for the combined operation to take effect. "Open the window eastward," said the prophet. And away went the arrow of the Lord's deliverance, a symbol of the will of God set free for His purpose by two men in the partnership of spirit and of patriotism.

Now note the second great gesture. "And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed."

Three strokes, no more. The sick man is darkened and chagrined by the wrath of the dying prophet. "Thou should'st have smitten five or six times," he says, "then hadst thou smitten Syria, and destroyed it." The arrow of the Lord's deliverance was aimed and shot to rout and finally destroy the adversary. Now success would be but partial, because of half-heartedness and lack of vision. God's purpose hindered and set back by the measures of man's mind.

Surely for you and me to-day there stands a heavily on our Prayer and our Proving. I say "proving" because of those amazing words of the prophet Malachi: "Prove me now herewith if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Man's window open to release his prayer. God's window open to bestow His guidance, help and blessing.

Prayer, directed and earnest, directed as that arrow. Take up your paper and make it a manual of prayer morning by morning. Listen to the wireless news, and let it be to you a meditation, a framing of your petitions to God, unimpeded. Are there not many who yet have not found how much God needs them for their war in their prayers, even when they are labouring that they cannot fight and share in the warfare?

Proving, the faith that sees God, that His ways are not our ways; that our impossibilities are not His impossibilities; that our incredibles are almost daily occurrences in His Almighty hand.

How much, in our thanks, we have to look back upon. Our fathers, indeed, have told us, we know from the records that they have left us, "He blew with His winds and scattered them." That was the Armada. The same was true also of the Zeppelin fleet over our country in the last war. Whatever our fathers have told us our sons will say the same. Power intervened at Dunkirk, and off Sicily, when He said "Peace, be still." Let us give thanks, too, for godly leaders; let us uphold them as did Aaron and Hur and Moses support their troops when Amalek fell back before Israel. Let us give thanks to God for those men who have led us, that their prayer and warfare may go hand in hand together.

After the Battle of Britain the Chief Marshal of the Air Force said, "I have a deep personal conviction of a Divine intervention in this war, without which we should otherwise have lost it some time ago."

A Naval Chaplain has told of a great leader who, on the eve of an important action, asked for prayers for strength and guidance, and who, when that action was fought and won, paid his vows in the presence of all his people, with an acknowledgment of his belief in prayer, his own resort to prayer and his conviction that the successful result of the action was due to Divine guidance and protection.

Let us complete this testimony from our serving forces with the message to his men by General Montgomery: "It is wonderful what has been achieved since . . . we started the battle of Egypt. Before the battle began I sent you a message in which I said, Let us pray that the Lord, mighty in battle, will give us the victory. He has done so, and I know that you will agree with me when I say that we must not forget to thank Him for His mercy."

Here I must end, and leave you to the energy of successful prayer and the joy of an expectant age faith that meets the grim and sometimes wearying days in that spirit of which Oliver Cromwell has written: "I could not, riding alone about my business, but sallie out to God in praise, in assurance of victory, because God would by the things which are not, bring to naught the things which are, of which I had great assurance; and God did it."

III. A Vision of Self-Sacrificing Service*

Air Commodore H. GORDON DEAN (Chairman)

I would like to say what a great privilege I feel it to have been invited to address you this evening. I feel quite unworthy of this honour, and am a little frightened, because this is not my usual line of the country. We fellows in the Services are trained to take orders, and one of the things we are not taught how to do is to speak. I have not prepared an address, and I would prefer that you should look upon this as a very informal family chat. When Mr. Gooch rang me up and asked me if I would speak here to-night, I said that I would be delighted to do what I could. One of the first things I did was to turn up the King's Regulations to see whether I was allowed to speak in public or not, and I discovered that it was a bit vague! The gist of it was that I was not allowed to speak in favour of any political party! Why anyone should ever want to speak in favour of any political party has always rather mystified me.

This, however, is a "Service of Thanksgiving for Recent Victory and Prayer for Final Victory and Peace." What are we thankful for? That might seem rather a stupid question to ask. But it might be a good idea if we cast our minds back a little. Most of us have remember the years from 1914 to 1918. We had to face a challenge then to all that we held most dear. We went through that awful blood bath, and God gave us the victory; He brought us through that crisis. But I believe that after that as a nation we forgot all about God. We had the League of Nations. We had marvellous formulæ as to what we were going to do about this, and that, and the other. Great statesmen met together to consider them. But God was left out of the centre and kernel of the whole thing. I remember my dear old father-in-law, the Rev. John McNeill, saying, "It will never prosper if they leave God out of it." Well, we know what happened. We saw the doctrine of brute force then in all its hideousness. We went to sleep. Then we were faced with the challenge again in 1939.

We had already seen enough of Hitler and his system, the bestiality of the Nazis, and their tyranny, their slavery, and their torture of innocent helpless people, their worship of Hitler and the god of force, their jeers and scorn of everything that was decent in life, their intolerance of religion, and freedom of thought. We have seen how Hitler has tortured and oppressed people; we have seen what he has done to the Jews in particular, which stands any crime that has ever been known in the history of the world. Did anyone remind him of Pharaoh's fate, and of the fact that those who persecute God's chosen race do so at their peril? The shadow of God's curse is now falling over Hitler and his gang. They may begin to think now how every first-born in the land of Egypt paid the price. Yes, God's ways are beyond our understanding. Millions of German youth have been slaughtered on the altar of Hitler. And Germany itself is now feeling the blows from our own forces and those of our Allies.

In my opinion we would never have reached this present stage in the war if it had not been for the direct intervention of God Himself. You remember when we stood alone. You remember the Battle of Britain. We were then just ready to be eaten alive—as Hitler believed. But a handful of our Fighter boys stood in the breach, and God gave us a Churchill, undaunted, who flung back the challenge in his face, just as David did to Goliath. The Chief of Fighter Command, now Lord Dowding, has given testimony to the fact that in his opinion there was more in it than just a small band of brethren under Fighter Command; that it was God Himself, in His mercy, protecting us, and saving us from complete overwhelming annihilation. And that is something, surely, for which to be thankful to God.

You remember how the youth of the country that had been so neglected in the pre-war years when this challenge came, proved that they were sons of their fathers, and they answered the call without a thought of reward of any kind or description. The biggest clamour among them was for the most dangerous places in the fine Services, the Royal Air Force and the Army. I had something to do in the recruiting of the air crews during the Battle of Britain, and I have literally seen hundreds of those lads coming along—often after battles with their parents beforehand—and saying: "We do not want a ground job; we want to fly and to fight." That was the general tenor of those fine young lads. And that is the spirit in which they have been carrying on all over the world to-day, fighting on your behalf and mine. And we who have cushy, secluded, soft jobs at home must never forget the debt of gratitude that we owe to them. I am not disparaging, in any way, the effort on the home front. God forbid; I know how wonderful it has been. We have great cause for thankfulness for many things. These lads in the Fighting Services typify that beautiful prayer, "Teach us to serve Thee as Thou deserved; to give and not to count the cost; to fight, and not to heed the wounds; to toil and not to seek for rest." They have got in them

* Address given at the Service of Thanksgiving and Prayer, held at the Central Hall, Westminster, S.W., on Thursday evening, September 7th, 1944.

the spirit of service in this great cause. And we believe and hope, in God's mercy and goodness, that there will soon be overwhelming victory.

What do we want victory for? Well, we want to get rid of this awful menace. What are we going to do with the victory when we have got it? What is the good of a peace if it is not going to result in something worth while? In the last war some said we fought that we might have hanging if for hours to live in. But in this struggle we know the peace problem will be more complicated than the war problem. We are demanding unconditional surrender of the enemy. But what do we want? What are we going to do with this peace and this victory when we have won? What sort of Government are we going to have. I am not going to talk politics, but as Christian people, I believe we must have a real aim before us. Every time we say the Lord's Prayer we say "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." Thy Kingdom of God on earth! Is that not something worth fighting for? Why should we say that it is impossible? The youth of our country are sacrificing their blood to save and protect us. Are we going to allow their sacrifice to be wasted? Is it, after the war, going to be Business as usual, or something for nothing? Is it going to be, What can I get? Should it not rather be, What can I give, for my country, for the Empire, and for the world?

God's laws of government are very simple. There are only two. Service to God with all your heart and soul and strength; and love for your neighbour. If we can get that indelibly planted into our hearts, helping it to spread into the hearts of others; if we can embrace that come abroad, then we will have a world worth living for; then this present war will not all have been a waste of time, leading only to another conflict. Have we got that vision of service? We do not want unrelenting freedom; we want to be driven to Jesus Christ, the finest, the greatest Leader this world has ever seen. And we can only get that vision of service as our nation, from the Cabinet downwards, is God-directed, God-led, and God-inspired. If we then seek to know and to do God's will, there will be no more crisis, no more difficulties, and we shall have God's kingdom established on the earth. I asked someone in my office the other day, What are we fighting for? And they say, "This and that." And I said, "Have you heard of the Atlantic Charter?" Does everyone know anything about it? I asked everybody to get a copy of it, and at last I went to the Stationery Office, and I bought a copy there for a penny. It is a fine document. But we Christian people want to add something to that document. We are not ashamed of the God of our fathers, and of what He has done for us and for our nation. We are not ashamed of our faith. We are not ashamed of our orders to preach the Gospel in every country of the whole world. These are our orders. I suggest that that standard should permeate every branch of our activities, so that after this war our attitude will be, not, What am I going to get out of it, but What am I going to give to make this land of ours worthy of the sacrifice of these magnificent young men who are giving their lives every day and every night to make this land, and our Empire, and the world, something worth while. You hear the tread of the bombers going out night after night. Do you realize that there you have a picture of one function, at least, of our defence forces, those brave crews who are going through hell for you and me?

These are but a few suggestions from an untrained man; but they are spoken from the heart. We are called to serve the Son of God, Whose service is perfect freedom. And that is the only freedom worth having in this world.

The following statement has been signed by Commanders-in-Chief of the Royal Navy, Army and Royal Air Force:—

"We commend the Gospel of Christ our Saviour, for it alone can effectively mould character, control conduct and solve the problems of man and nations.

"Faith in Christ the Lord, and loyal obedience to His will as revealed in the Bible, ensures peace of mind and brings satisfaction in service to God and man."

ANDREW CUNNINGHAM,
Admiral of the Fleet and First Sea Lord.

JACK C. TOVEY,
Admiral.

H. R. ALEXANDER,
General.

B. PAGET,
General.

E. L. GOMMAN,
Air Marshal.

Continental Evangelical Life and Work

Religious Liberty in Spain.

Much is happening in and around Spain, but the situation in regard to religious liberty is still unstable, and even grave. Places of worship have been generally closed, and in Madrid, one only is to be considered as open, and this is not to be regarded free from interference. It is forbidden to print, import or circulate the Bible in any part of Spain. As our readers know, many ministers have been confined or disappeared. Of Spanish pastors and evangelists, some have been executed or murdered (which is the same thing, for they have done no wrong). Others are still in prison, where unfortunately we cannot reach them or render them help. Protestants generally are subject to all kinds of vexation on account of their religious beliefs, and in many places it is impossible for Protestants to get any work. We believe they are not even allowed to bury their dead in accord with Protestant Church rites. This was the case with the recent death of the Reformed Church minister in Valencia, and other cases which might be quoted are withheld owing to the fear of reprisals. All Protestant day schools have been closed and the children of Protestant parents have to send their children to the State school, where they are compelled to venerate an image of the Virgin Mary and to learn the Roman Catholic Catechism. Writing to us on this subject, a correspondent says: "I observe with amazement the silence of the Protestant Churches in the panorama of events and inquisition which have hitherto humanity. Why has the Church ceased to protest? It has become a handmaid to State policy, begging behind, ready to condone the betrayal of Christian Ethiopia, rather than denounce not only Italian Black Fascist barbarism, but the Roman Catholic religious approval of Fascist barbarism. The same in Spain, and elsewhere. The case of Spain to-day is a greater warning." The World's Evangelical Alliance has done much for Spain, and it works to do more. At the moment of writing it is actively engaging itself with other influences in bringing before the proper authorities the situation of Protestants in Spain.

Religious Liberty in Russia.

Great interest has been aroused in this country, as well as other countries, by the news of Marshal Stalin's recognition and toleration of the Russian Orthodox Church. We commented upon this subject under "Religious Notes." We hope the concession marks a new step and a notable step in the gradual improvement of relations between the Soviet Government and the large Christian community within its sphere of authority. Speaking of this, the Stockholm correspondent of *The Times* says:

"The Church was always a powerful factor in the spiritual and moral life of the Russian people. Throughout all the vicissitudes of the revolution, through many outward signs of religion disappeared, it maintained, often clandestinely, much influence on the masses.

"Marshal Stalin, in some other, has always intelligently responded to humanitarian, popular feeling made and remade the party before it reached a climax and others could take a lead. His decision, to-day, must immediately strengthen his considerable position, increase his popularity, and alienate the unbelievable Marxist people.

"When he moves deliberately in a particular direction he seldom adopts half-measures. For that reason future events in the present case will be watched hopefully, if also with some anxiety, as this is the first time since the Russian revolution that any such compromise by organised power has been allowed within the Soviet State. If wisely and liberally conceived, a reborn Church may easily become an important additional support for an enlightened Soviet regime which has no rival or potential rival in the Soviet Union, especially since the German invasion convinced Russians into a patriotic unity which the present generation has not known before."

So much for the Russian Orthodox Church, but what of the large numbers of Believers in Russia outside that Church? We can only hope that the first steps of the English Archbishops in co-operating with the Heads of the Russian Orthodox Church will be to secure similar religious freedom to that granted to the Orthodox Christians to all classes and creeds, outside that community in Russia. Speaking of the issues of Marshal Stalin's action, the *Daily Telegraph* says:

"Marshal Stalin's reception of the chief dignitaries of the Russian Orthodox Church, and his agreement to the measures proposed for the election of an All-Russian Patriarch, mark a new and notable step in the gradual improvement of relations between the Soviet Government and the Christian community within its sphere of authority. The way in which this information has been given to the world indicated clearly the wish that this should be recognised everywhere as a decisive act not only of toleration but of sympathy. The early history of the relationship between the Orthodox Church and the Communist State gave no promise whatever of any such development as this, and it would be hypocrisy to pretend that the honour given to a form of religious worship which did not, in the eyes of the Christian world, make the short of the guarantee of freedom of worship given in the Soviet Constitution.

"It is many years, however, since the failure of that frontal attack became evident by the

[illegible] and the hatred to [illegible] of the white Christian community. [illegible] Minister is the call to arms in 1941 his little [illegible] of the old Reformers. Since that day there has been a steady growth [illegible] in the Government to attack, to divide, if not to [illegible] the capital importance of the [illegible] of the Mission to a Church no longer [illegible] in any sense, with the system [illegible] by the Revolution. The fact, indeed, has been established that popular acceptance of the new Office creates [illegible] with all [illegible] Christian faith, as many of our own religious leaders have fully acknowledged. Marxist Philosophy has made many departures from the strictness of dialectical Marxism, and some, rather, of greater ultimate importance than the formal [illegible] implied in yesterday's [illegible].

Portugal. We are in close touch with the Lisbon Evangelical Mission, [illegible] and work in Portugal, and we hope in our next issue to include a special article on the work of the Portuguese Evangelical Alliance by its President, Senor Moreira. In the meantime our correspondent, Mr. Holden, sends us encouraging news of Evangelical activities, to which he adds, "Please pray for us." Of various parts of Portugal, he says: "Throughout the country colporteur work continues to bear fruit, and the Bible Society's agent has received not a few requests from people who have bought and are reading the Scriptures, for permission to visit them and to explain further the 'Good News.'" Evangelicals in Portugal have recently suffered a severe loss through the death of the Rev. F. W. Flower, perhaps the oldest member of the Evangelical Alliance in Portugal, and a former President of the Synod of the Reformed Church in Portugal. He was born (of English parents) at Vila Nova de Gaia as far back as 1858, and he died, we believe, at the same place on May 14th last. He was a long, faithful preacher of the Gospel, a man after God's own heart. Added to this he was a true friend, and as we write we think of our visit to him in Oporto (some years ago) and of his frequent letters to us (when paying his subscription, which he did to the last) full of brotherly love. He was greatly blessed in a happy home life. Five children were all interested in Church work, and during the war of 1914-18 his three sons served in the British Forces, one holding a commission in the Grenadier Guards. The Alliance has many links on the Continent of Europe, and this one, though broken, will be reunited in glory.

Pastors Arrested in Germany. Little news of the German Churches filters through, but according to the Swiss Evangelical Press Service a new and significant event has taken place in Germany. A recent report states that a number of Reformed Pastors have been imprisoned (including the President of the Reformed Pastors' Association). The reason for this arrest, it is stated, was that they had declared from their pulpits that the leadership of German affairs must be transferred to men professedly for the moment which Germany had brought to other nations. If this report is correct (and there seems no reason to doubt it), it represents a step forward in the attitude of resistance shown by the German Churches. Up till now the conflict between religious and political authorities has not been so sharply brought out.

The Swedish paper, *Svenska Kyrkobladet* (August 23rd), prints an account of the Lutheran conference held at Sandebeck in Germany recently. The article gives the following summary of the existing state of affairs in Germany: "It should be borne in mind that the conference held here was not representative, but it is at least interesting as an impression.

"In Germany," says the Swedish paper, "you cannot notice any increase of religious activity, nor any sign of deep religious feeling. They have had enough of the war. You get the impression that the masses are too tired and to concern themselves with religious questions. You notice also signs of the general weariness among the clergy. The general desire is for an early peace and a change of regime. They say that the German Church will have a great mission to fulfil after the war in the reconstruction of Germany. The German authorities have not put much great difficulties in the way of the Church for a long time. They have given them more liberty, but this has not prevented them from putting several clergy in prison. The pastor at Sandebeck has just been released because he allowed himself to criticise the Government too freely. He was released, following a general move by the Confessional Church . . . . The State pays some attention to the Churches these previously. The Confessional Church, known as the German Christian movement, will not be much longer, there are not enough Christians to be supporting it. The Nazis do not wish to have priests in the Party."

Remember Greece. The Greek people continue to undergo great sufferings. In the midst of a Europe [illegible] under an evil regime, Greece bears a terrible tribulation with children. Physical exhaustion, force resistance to her freedom, and to the oppression which has caused, amidst the battlefields of Macedonia and Thrace, there are only some of the horrors of the Hellenic dream.

The first stage of the famine in Greece, which caused more deaths than the battles, is now a thing of the past, but the second phase of the famine is not less painful, as the Greek people are suffering entirely from malnourishment and various diseases which follow from this. About fifty per cent. of the children cannot be fed by their own homes and families. In the

villages the situation is even worse, as many of them are occupied by enemy soldiers, and often the number of soldiers exceeds the number of the inhabitants. With such information before us we received our readers of the fund for Greek Evangelicals opened by the Council of the World's Evangelical Alliance, but not at present largely supported. A lady has sent us during the past month a gold and silver chain to be sold for the benefit of this fund and those whom it represents. We acknowledge this help thankfully. Others may have articles of jewellery which can be spared, and for which, if presented, good prices can be realized at this time. We ask our readers to "Remember Greece," and to continue in prayer to God for the speedy liberation of the country from the cruelties and oppression of the invaders.

Contending for the Faith in Norway. Under this title *The Bible in the World* quotes the dignified and rationalist protest addressed by the Norwegian Bishops to the Quisling Government, which ended in these words:—

"As it came to Luther, so to us has come the moment when we must be loyal to our beliefs and assert the justice of the Church against the injustice of the State. Forms of Government may change, but the Church lives—as did the father of the Church—that speaks that which Luther calls tyranny, stands God Himself in His Word and with the strength of His Spirit. Woe to us if we did not obey God rather than man."

The latest information in April, 1943, shows that the stubborn resistance of clergy, parents and teachers is at last bearing fruit. The Quislings are in retreat, while he personally has admitted that the Christian front is too hardened to conquer, and is now seeking to deprive the Norwegians of their clergy by widening the Labour Conscription net to include theological students and ordained men.

As by the Norwegian Constitution the State Church is subordinate to the Parliament, with the King as supreme Bishop, exercising his authority through the Ministry of Church and Education, all the more significant is it that Bishop Berggrav, with his episcopal brethren and the lower clergy, saw so vividly where the path of righteousness lay. It is surely the bounden duty and high privilege of the whole Christian Church, as indicated to them for their noble example, to give thanks to God Who granted the Norwegian Church clarity of vision and steadfastness of purpose in the hour of their trial.

THE PROBLEM OF THE RACES

"A universal religion, linking men together as brothers, teaching man to reverence man as a brother man, and giving equal chances to all alike, is the only solution of the race problem. And Christianity at its best is such a "religion." Think—from the very beginning, Christianity came into the world as a world religion. Jesus made a beginning with the Jews, but He universalized His doctrine of the Love of God. He commissioned His disciples to teach this to all nations. The Book of Acts gives us 'the drama of the unfolding universality of the Christian religion.' The message was to be for men everywhere—God loved man. He was no respecter of persons. So Christ died and rose again for the coloured as well as the white; nothing was to be common or unclean. God loves men. His followers must dedicate themselves to the service of men. Each has a duty to the other, and each has a contribution to offer in the temple of universal fellowship. This principle has been recognized in Articles 22 and 23 of the Covenant of the League of Nations—which has made the better off races responsible for the better treatment of the backward.

"To-day (thanks to the pioneers of the Missionary Church) there are groups of Christians in different lands preaching this universal religion of Christ. These groups are becoming more real and powerful forces in the lives of the nations. Their aim is to cultivate right ideas and thoughts and feelings between the races; they are out to extend the Christian principles of justice and brotherhood and fellowship, to permeate this planet with the spirit of Jesus the Christ."

Reunion Notes

Religious Liberty in Russia

Great interest has been caused in this country by the announcement of the visit to Russia of an Anglican Delegation, headed by the Archbishop of York. The visit was arranged in response to an invitation from the Metropolitan and Bishops of the Russian Orthodox Church. As we write, Dr. Garbett is in Russia, and Press reports are favourable generally. We understand a return visit of delegates of the Russian Orthodox Church has been suggested and arranged. Such visits afford opportunities for promoting mutual understanding, and establishing personal friendships, whereby it is possible for the witness of the Church to its Lord and to the Gospel of Christ may become more effective.

There are two questions which must arise out of the foregoing information. First, in what way does the visit of the Anglican Delegation affect the wider question of religious liberty in Russia? We have already pointed out the unsatisfactory interpretation of the term which seems to apply officially throughout Russia. Time will show whether the freedom granted by M. Stalin to the Russian Orthodox Church is intended to apply to all Believers in Russia, and whether the Russian Orthodox Church, if it has received freedom as we understand it in this country, intends to honour the third of President Roosevelt's "four freedoms" by recognizing the right in Russia of every Believer to worship God according to conscience. The other question concerns the ambitions of the Russian Orthodox Church. It has a bad record in history as a persecuting power, and its political pretensions have estranged it and have been largely responsible for its downfall. Has the Church learned its lesson? One of its first actions arising from its newborn freedom is to call for the opening of a second front. The Archbishop of York may have something to say concerning this after his return. It can only be in the best interest of the Church in Russia, and the Churches everywhere, if they confine themselves to spiritual issues and spiritual work.

"Special Sundays"

Under this heading *The Times* recently opened a correspondence on the increasing appointments of Sunday as a day of special observance or remembrance. The Dean of Winchester in a sensible letter pointed out the difficulty of keeping pace with these appointments, the frequency and manner of which seem to suggest an undesirable mechanism the mainspring of which might be sought in the rather hackneyed but continued "authority" of "The Archbishops of Canterbury, the Moderator of the Church of Scotland, and the Moderator of the Evangelical Free Churches." At times the Roman Church has been associated, but not always. The Dean says—

"It is becoming increasingly difficult to keep pace with the repeated announcements made through Press and wireless as to the observance of this or that forthcoming Sunday or to know the authority on which they rest. The observance of the anniversary of the war as a Day of National Prayer is welcome to all; nor is it difficult to provide for special days of a similar kind at short notice, should emergency make it desirable.

"That, however, is not the end of the matter. About mid-summer we were asked by the Minister of Agriculture to observe July 6th as 'Farm Sunday,' as though there were no such occasions as Rogationtide or Harvest Thanksgiving. And now we are told that the fourth Sunday of Trinity is to be redesignated 'Battle of Britain Sunday,' and combined with a 'Civil Defence Day,' of which I confess that I had not previously heard. There are observable differences, moreover, in the manner of these announcements. The notices of the Days of National Prayer have all, I think, been introduced by an expression of the King's 'desire' that they should be so observed; they have been issued by the Home Office, as the appropriate Ministry for such communications; and they have been accompanied by directions from the various ecclesiastical authorities in the country. The latest announcement—that which names a 'Battle of Britain Sunday'—speaks of the King's 'approval'; it is issued by the Air Ministry and Ministry of Home Security, and the ecclesiastical authorities have followed it by recommendations of a bold and general kind. . . .

"I need hardly say that I yield to none in appreciation of the debt we all owe to the R.A.F. or in recognition of the decisive character of the Battle of Britain. But the allocation of Sundays to particular purposes needs more careful thought than it appears yet to have had, if the common order of Sunday observance is not to suffer. Otherwise, we may well find that, when 'parades and commemorations of various kinds, both religious and secular' (to cite the official notice) are proclaimed for a Sunday, the result is not so much to draw people together in worship as to distract them from it."

Some should be laid on the distinction in this criticism between the appointment of a Day of National Prayer—which should be the Sovereign's appointment—and the subsidiary appropriation of our Sundays as days of remembrance or even of opportunities for charities,

[illegible]

[illegible]

[illegible]

large, be plain to all. It has been stated by one correspondent of *The Times*, who pointed out that "teaching about religion is not religious teaching, and may be its antithesis." Further, the Christian Faith is by law established in this land, and therefore it is difficult to justify the statement that "the celebration of any particular faith has no rightful place in the curriculum of State-aided schools." This second point is particularly worthy of notice, for the statement challenged conveys a hint that free-thinkers will oppose, on the ground stated, distinctively Christian teaching in schools. Such instruction as they suggest would, of course, entirely negative all that Christian people desire that "religious education" should attain.

Writing on the subject of Religious Education (in the *Sunday Times*), Bishop Pollock (late of Norwich) says:—

"There are persons worthy of respect who consider that the study of world religions is for all, including the children, more helpful than an exclusive devotion to Christianity. No doubt the true Light that lighteth every man has always been coming into the world, and still does so; we do right to contemplate its universal influence. But the coming of the Founder of Christianity, who in a human life brought God before the eyes of men, is something unique; especially when, through the Holy Spirit, He continued to be present both in the Church and in the hearts of His faithful adherents.

"What devout English people wish is that, in home and school alike, children should for worship and service be brought into the fellowship of His disciples and personal contact with Him."

Romanism—A Criticism and Rejoinder

For nearly forty years the Editor of EVANGELICAL CHRISTENDOM has tried, and with success, to be fair of mind in comment upon disputed matters, and in which Evangelicals must differ necessarily and widely from fellow-Christians in other camps. Now, a correspondent has taken us to task for our use of the term Romanism as implying that those who are associating themselves and the Churches with the Sword of the Spirit Movement and Roman Catholic co-operation are endeavouring to bring about the undoing of the Reformation, and (so it is alleged) committing themselves to reunion with the Roman Catholic Church. In brief, we have made no such charge, and if by implication the term Romanism has been so applied in the minds of those referred to, we must ask for indulgence, and fall back upon the dictionary meaning of the term. It is not desirable, nor do we intend to open these columns to disputes in letters, but we are always glad to be helped or even corrected. In this case the charge is baseless, but we must insist upon the guilty nature of all approaches to an unreformed Roman Catholic Church, and the aspirations of so-called Anglo-Catholics, of whom we believe there are some 1,700 holding ordained positions in the Church of England.

The practical manifestations of Anglo-Catholic doctrine and practice has made Evangelicals everywhere more than cautious concerning the future of the Romeward movement. They do not see their way to union with a body of men and women who hold beliefs that are in their opinion opposed to the plain meaning of Holy Scripture, and involve an attitude toward those who do not hold these particular beliefs of wishing to compel everyone with whom they are associated to accept them. The worship of the Reserved Host (the term "Mass" is now freely used) implies doctrine that has no foundation whatever in Holy Scripture. In the Articles of the Book of Common Prayer it is "blasphemy." It is an open secret that one aim of Anglo-Catholicism is to obtain control of the Church of England, and when this is done, to insist on Catholic standards being everywhere upheld and Catholic rule being the rule of the Church. Even Free Churchmen have no objection to principles that are Catholic or experience that are Catholic, but Catholic is simply a euphemism for Roman Catholic, and what is demanded as essential has no place whatever in the teaching of the primitive Church. It must never be forgotten that what passes for Catholicism either in the Anglican or Roman Church has behind it a plan for discipline that will make itself felt sooner or later in "all or none." This is why Rome is unmoved by the Romeward movement. Sure of her own Catholicity and demanding implicit obedience to her system in every part, she believes that inevitably those who imitate her Catholicism will find themselves within her borders. The step from common doctrine to identical discipline is very easily taken, and Rome will not have any adherents who do not subject themselves to her rule and authority. English Christians see this, and they observe the inevitable trend of Anglo-Catholicism. Is it not surprising that the Free Churches can be cordial in their attitude to reunion approaches, which carry with them, by co-operation or in any other way, the spirit of Anglo-Catholicism or Roman Catholicism?

Dr. Temple on Christian Unity

Ways in which the many different limbs of the one body of the Church may eventually be brought into harmonious action were outlined by the Archbishop of Canterbury (Dr. William Temple), addressing the Canterbury Diocesan Conference.

"Just as the life of the human body required for the fullness of its expression that each part should function in harmony with the others, so the complete discharge by the Church of its commission to give witness to the one God and

to the hope of universal fellowship in His service demanded unity, he said. Divisions meant that the Church itself had failed to achieve that fellowship into which the various nations were called.

The first step towards complete unity was for all Christians to join together to the limit of their present capacity.

"Whatever purpose there is that we have in common," he continued, "let us pursue together; let us act to the full on the basis of our actual unity."

Secondly, they should be more eager to understand than to refute those who differed.

"Wherever there are divisions which persist, there is sure to be some truth on both sides," he added. "Our temper in conference must be rather that of learners than that of champions."

At the same time, however, there must be loyalty to the truth as they understood it, "otherwise we shall have no contribution to bring and shall have squandered the treasure that we hold in trust for the united Church of future days."

Equally, they must expect similar loyalty in others. Thus would they respect one another's consciences until fuller understanding was reached.

"The united Church must bring together all the elements of truth in all the several traditions," he declared. "In a certain sense, what is required is that every existing Christian communion should die in order to rise again as something more splendid than itself."

In the end, however, the reunion of the Church would not be something fabricated by them at all. It would be the work of God resulting from a deeper devotion in all parts of the Church, and all members of all parts of the Church, to the one Lord of the Church."

B.B.C. Challenged by Lady Snowden. We take the following comments upon a subject of high national interest from our contemporary *Public Opinion*. The Churches and all Christian people should have a contribution to make to secure revision of control over B.B.C. programmes.

"Speaking at Cambridge on 'Youth and the Future,' Lady Snowden said:—

"'I do not believe that the taste of the people of this country is as low as some of the things on the B.B.C. suggests. In the old days when I was a governor it was absolutely impossible for the filthy stuff now broadcast to get on the air.'

"To this remark, the B.B.C. replied:—

"'There is no foundation for Lady Snowden's statement. The standard of taste of B.B.C. broadcasts has improved, and will continue to do so.'

"The public will be grateful to Lady Snowden for her outspoken protest, for she speaks for many listeners who resent the sub-standard morals and sub-standard speech of the B.B.C., which by its programme misrepresents the quality of British life. Not only are listeners precluded from certain types of programmes as a means of avoiding what Lady Snowden correctly described as 'filthy stuff,' the objectionable matter intrudes at times in otherwise acceptable items.

"Interviewed by a representative of the *Yorkshire Post*, Lady Snowden, a former Governor of the B.B.C., elaborated her criticism of the standards of taste in certain types of programme.

"'My view,' she said, 'is that the low tone of some parts of these programmes menaces the standards of our young people of to-day. I object to making marital unfaithfulness a joke, to advertising constantly the habit of drinking, to the general "humour" of some of the material broadcast. I think these things are unnecessary, and when I think of the tremendous responsibility which the young people of to-day will have to bear after the war, I feel that the great medium of the radio should be used to lift them up rather than to lower their standards of thought.

"'My anxiety concerning these broadcasts is increased by the reflection that people tend to listen to so-called humorous programmes rather than to serious ones. That being so, it is very sad when comedians are allowed too often to use the double entendre. The whole tone is wrong. By the circumstances of the war the moral scales are already tipped against youth to some extent, and surely it should be the aim of broadcasting to try to restore the balance. The conversations which I hear among young people suggest too often that they have not the same standards of feeling about personal questions as their parents had. Without desiring to preach, I feel that the time has come to make a protest.'"

World Mission Notes

The South India Church Scheme

The Council of the World's Evangelical Alliance has at present in hand a scheme for a Christian church in South India (South India), and which it is hoped will be received warmly by the synods in which it has been discussed. A great deal is being spoken and written concerning Evangelism in India, and the Church Scheme (as it is popularly called) which for long years has been under consideration and now has received its form of constitution, seems which much more. Already there is a good deal of co-operation in India, and while the Alliance stands for Anglican Church, mainly the I.S.C., the C.M.S. and the Zenana Missions, many denominations are involved, especially the Methodists, Baptists, Lutherans and the combined American and British Presbyterian and Congregational bodies of the South India United Church. Whether the proposed Scheme for Church Union in South India will be put into practice we do not know. It is taken for granted that there are serious difficulties of a doctrinal character, and the problem is complicated by the fact that there are various denominations of English parentage in the country, and the question of a united church is a problem of thirty years. This, however, is not the only scheme of church union. It is a matter concerning which all Christians should continually pray the prayer "Thy will be done, on earth as it is done in heaven." We are not among those who think that the Church United Schemes integrate Christian Unity, as our Lord prayed for it, in the whole sense. The Message of the World's Evangelical Alliance follows.

Message to India

"In this time of World upheaval, when India and the Christian Peoples are faced with problems of peculiar difficulty and interest, the Council of the World's Evangelical Alliance desires to send a message of sympathy and encouragement to fellow Christians in India.

"The Alliance exists to enable Christians of all nations 'to realize it themselves and to make it known to others that living and essential unity which unites all Believers in the fellowship of Christ.' In its annual Week of Prayer observed throughout the world, denominational and racial barriers have been broken down, and the call to united believing prayer is regularly translated into all the major languages of India. We recognize with thankfulness the cordial co-operation of the National Christian Council of India in furthering this fellowship in Prayer, and thank God for the contribution the Alliance has been able to make to the cause of Christian unity in India by this means.

"The Alliance has followed with deep interest the discussions as to a closer and more organic union of the Churches of South India and joins those Churches in the prayer that the Divine Will in this most important matter may be clearly revealed and completely fulfilled.

"We realize the natural concern of Indian Christians over the existing political discontent which still awaits satisfactory solution. We gladly regard the contributions that have been made, and would encourage co-operation with all who, like the leaders of Indian thought here and in India, may be used of God to solve problems which, in order to be of lasting benefit, must be worked out by the people themselves. We believe the future India, politically, we would say that one of the paramount responsibilities of the Christian Church at the present time is to unite in fervent prayer and effort to secure such freedom of religion and worship as will make it possible for peaceful evangelization throughout India (as elsewhere) the Gospel of the Prince of Peace, through Whom alone the peoples of India can enjoy true happiness."

Report in S. America

The following message has just been received by the Rev. A. Elliott McKinnon, of the Evangelical Union of South America, from Dr. W. R. Strength, one of the outstanding evangelists of Latin America, and is illuminating as to the attitude of the Roman Catholic Church in its present campaign for the suppression of all Protestant missionaries from that Continent, with mounting hysteria among the Allies in the field of religious liberty, one of the Four Freedoms associated with the Atlantic Charter.

"This is just a note to let you know that the Evangelical cause here is in a very bad position. The Catholics are doing all they can to stop our work. The Archbishop has sent a Pastoral Letter urging Catholics to fight against Protestantism. Even police authorities are ordered by the priests to persecute evangelicals, especially those with improvement if they preach the Gospel in public. In fact, some of our workers have been sent to prison and maltreated by police officers.

"The enormousness of the situation impelled me to call the Pastors of the various denominations together, and after careful consideration I prepared a Memorial to the President of Peru which was signed by all Pastors and officers of the churches. A copy of this Memorial is sent to you.

"We would appreciate any effort on your part to let the English-speaking people know about this situation and pray accordingly."

Allies and the War

We have before us as we write a number of missionary publications (before the paper shortage they used to be magazines) from which we should wish to quote, for despite war restrictions God is carrying on His work and fulfilling

His purpose in Africa as in other parts of the Mission Field. Speaking at the Annual Meeting of the C.M.S., the General Secretary, Rev. Max Warren, said:—

"The Christian Church in Africa is faced with a grave problem. If it can secure adequate training it can still have a decisive say and a voice in the policy of its own institutions. But can it secure the staff?

"I would underline that this urgency is in one sense a short-term urgency. If we can produce the right men and women in the next fifteen years for the training of teachers, catechists, and medical workers we shall by God's grace have established so strong a Christian tradition, and there will be so steady a supply of Africans competent to lead their own people, that it will be possible for us in this country to reconsider the question of where our contribution in terms of men and women can best be placed."

This applies to all missionary agencies in Africa and, happily, they are many. We were glad to receive from Bishop Wynn Jones, Assistant Bishop in Central Tanganyika, a warm message to our own Annual Meeting, at which he was hoping to speak, but his return to the Diocese being accelerated he had to leave England. Of "Africa and the War" the Bishop writes: "War as such is not a new experience to Africans. . . . This War, however, is different. Never before has such a catastrophic upheaval happened in Africa. . . . Changes which came to us through centuries are being experienced by the African in a few years. They have shown him his possibilities, and have not increased the white man's prestige." What a responsibility this casts upon missionary agencies in Africa. We can only use space to express thankfulness for the widely flung work of missionary bodies, of whom we have already spoken, and these include the Sudan United Mission, the North Africa Mission, the various Missions to Jews, the S.A.G.M., whose publications are full of praise for the mercy and help of God in their work in Africa during the war.

China On other pages we give the text of a letter addressed to Mme. Chiang Kai-shek which the Chinese Ambassador in London has kindly undertaken to forward. We express the hope that the Generalissimo's health and he himself will find frequent mention in the prayers of God's servants everywhere. Changes are taking place in China, but prayer and post-war effort must be directed to Christian influence, so happily represented by the President and Mme. Chiang Kai-shek.

While writing of China we draw attention to the recent announcement of the retirement of Rev. W. H. Aldis, for thirteen years Home Director of the China Inland Mission. We join others in giving thanks to God for the witness and ministry of His servant (who will not be detached from close associations with the C.I.M.) in various directions. He has ably represented the "Keswick" conventions and interests, and his co-operation with the World's Evangelical Alliance has been outstanding throughout.

Ethiopia Calling Abyssinia, the "Ethiopia" of the Scriptures, is indeed "stretching out her hands unto God." We rejoice to know that the British and Foreign Bible Society and others, the B.C.M.S. in particular, are recommencing work under the approval and encouragement of the Emperor. Speaking of the situation, Mr. Emmanuel Abraham (who was Ethiopian Representative in London 1940-43) writes: "The Emperor and people of Ethiopia are determined to emancipate slavery from their midst," and he adds—

"With the good will and benevolent assistance of the two great English-speaking peoples, the Ethiopian people will do all in their power to help in the struggle for the freedom of the world, and when that struggle has ended in the only way it should end, by the complete victory of the United Nations, the Ethiopian people hope to settle down to work out their own salvation, and to shape their own destiny as befits a Christian people and one of the most ancient communities in the family life of nations."

A WORLD CHALLENGE

"We face a more organised and diabolical challenge to our Faith than ever before in history. But, let us remember, this challenge comes at a period when the Church of God, for the first time in its history, is world-wide. These two factors should be put side by side. Forces of evil are attacking all that Christianity stands for in the world. One hundred and fifty years ago, through the great Revival and the beginning of the modern missionary enterprise, God began to prepare His Church to meet the crisis of this day in which we live. He prepared for it by calling out witnesses to the Faith in every country in the world. These young Churches, now coming to maturity, demand unity because they are facing realistically the dangers of this hour."

—*The Bishop of Worcester.*

Books Worth Reading

We have received a number of useful books and pamphlets, but owing to pressure on space and time we can only make brief mention of some of them.

THE BIBLE: ITS CONTENTS AND MESSAGE. By The Venerable V. F. Storr. (The Church Book Room. 1/6.)

The importance of a sound understanding of the Bible, whether regards its message, and its place in the history and the church, or its inspiration, is all Christians acknowledge. We need clearness in. There are many books about the Bible, but this one is by a scholarly and sympathetic Bible-reader, a scholar in the Church, and a man of experience and learning. We heartily recommend this book. We hope, moreover, that it will be used by the Bible Classes, Training Courses for Youth Leadership, and Youth Fellowships. We should like to present a copy to every Bible Class under the Commission Scheme.

GUILTY CLERGY. By F. W. Farrar. (Gomme and Palmer. 1/6.)

This volume is not what its title might suggest. We cordially commend it. It should be circulated in all ranks, especially in parsonages and among the small pamphlets. We should like to see the Bible-reading to speak for himself.

"To many, controversy is very distasteful, as I may say it is to me. Some think that it is contrary to the spirit of Christ. Yet His own life is controversial, with the scribes and Pharisees of His day. But in the controversy of the Reformation crystal to a successful head by the Reformers as the end of their long, hallowed struggle, have remained in the darkness of Roman Catholicism to this day, and all that the Reformation Revived has remained in our country, and in the world, in the work of the great Missionary Societies, the Bible Society, and other Evangelical organisations would have been lost. Where God has a controversy with man, Christian counsel is apt to think from taking part, they are in a "controversy contrary to the Bible which was once delivered to the saints." That is, for which the saints of God throughout every generation, in a world which is for ever in flux, for which our Fathers died, on which the blessing of God has so abundantly rested.

"There is no notary at the moment from but the highest authorities in the Church of England, forbidding the complete freedom of the Church from Parliamentary control; that is to say that the right which the people now have to determine, through Parliament, the form of worship in the National Church shall be withdrawn. This must never be conceded. Had the Bishops acted fully in the past and defended, as they have authority to do, the Protestant worship of the Church of England, as by law established it would have been different. But they have shown that they cannot be trusted. They have not only permitted the Romanisation of the Church, but, with too many times, they have aided and abetted it; they have been leaders in the movement which has been carried on in breach of their vows and in defiance of the law of the Realm. The Protestant people of England want not, does not, yield their right to have the services in the National Church conducted according to the Protestant Reformed Faith of the Reformation. This cause will be strongly but if they do."

RELIGION IN SOVIET RUSSIA. By N. S. Timasheff. (Sheed and Ward. 6/-.)

This volume presents a comprehensive survey of the religious conditions in Russia since the Revolution. The author is well qualified to write upon the subject and the volume is valuable and interesting to the student as well as the general reader. It is written sympathetically by a Roman Catholic of the Church and religion in Russia by the Russian Communists, who are the numerous problems and difficulties to be discussed. The Russian citizens of to-day are in Russia, and their religion cannot be discussed. What will be the conditions of the Russian Communists to the Russian Christian Church is a hard question to be answered. Those who wish to know more concerning the Russian Church and religion in Russia, and what religion can be discussed, will be the volume.

ALFRED BUXTON, of Aldersgate and Cromer. By Norman Grubb. (Lutterworth Press. 5/-.)

This vividly and biographically has been published and those who have for some days have read it can now obtain and read it for themselves. A man of humanity and prayer, Alfred Buxton, was born and closely in Norwich, Norfolk, and with him and prayer, and living and he his work death. In Grubb illustrates the story with the abundantly obvious. We wish we could obtain more copies of it. A book for all young and old alike.

FIGHT OF THE NORWEGIAN CHURCH AGAINST NAZISM. By Bishop Berggrav and Trygve M. Aasen. (Muhlenberg. $1.75.)

This is a vivid account of courage and leadership in the Norwegian Church. It is based on facts and incidents in the life of the Bishop. Particularly interesting, the description of which was published by the Bishop. R. B. J. moving story, thoroughly.

We have received from the World Dominion Press (50 cents) of their "World Dominion Series" concerning religion in Malaya, India, Japan, Thailand, Siam and Burma. All are by Alexander McLeish, and form a popular survey of the religious conditions, problems, and history of countries which are prominent in the war years in the Far East, and in which it is our duty to intercede with God. Mr. McLeish's careful and readable compilations is the "Christian Order This" of the series which Mr. A. M. McLeish knows most intimately, on religion in the countries of central and South-eastern Europe (in all of which the World's Dominion Alliance has helped to build Christian study and organisation and hopes to continue rebuilding after the war). These are Czechoslovakia, Germany, Austria, Denmark, Norway, Sweden, Finland, Lithuania, Latvia and Estonia. We commend to our readers the publication on Europe, recently published by the Dominion Literature in London, and which is now being republished in the U.S.A. (Price 3d.)

AUTOBIOGRAPHY OF A GERMAN PASTOR. By Hans P. Ehrenström. (S.C.M. 6/-.)

This volume must be read as an autobiography. It is an interesting story of an active life by a Pastor of the German Confessional Church, now in England.

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3. Bank Order for payment of Annual Subscription.
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to help those in want who cannot help themselves, and others under persecution: and to rebuild the future Protestant Europe?

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to the General Secretary, Mr. H. Martyn Gooch, M.B.E.
World's Evangelical Alliance,
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"The Lord loveth a cheerful giver"

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1. "God and the War—The need for a Rational Change of Heart." By Lt.-General Sir Wm. G. Dobbie, G.C.M.G. One penny.
2. "The Challenge of Our Times—The Need of Morale, Faith, and Prayer." By Rev. Dr. John Short. 2d.
3. "The Soul of England—What England Needs To-day." By the Late Bishop Burroughs. 2d.
4. "Prayer in the Home" Cards. 3s. 6d. per 100.
5. A Form of Humble Prayer to Almighty God at this time of War.
   For use in Churches, and united meetings for Prayer, etc. One penny. 6s. 6d. per 100, post free.
6. A Form of Humble Prayer to Almighty God in this time of War. For general use. One penny. 3s. 6d. per 100.
7. A Form of Guided Intercessions, for use at Public United Prayer Meetings, etc. Price One Penny. 3s. 6d. per 100.
8. "The Noon Watch" Cards. Printed in two colours. 4s. per 100, post free.
9. Posters (in two colours) 20 x 12. For Church Boards, Windows, etc. In four different kinds (including "The Noon Watch"). One penny each.
10. "God's Power to Deliver—a Retrospect and Call to Prayer." One penny. 6s. per 100, post free.

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APRIL—JUNE, 1943

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THE PRICE OF VICTORY
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THE PROBLEM OF ROMAN CATHOLIC INTOLERANCE
By Rev. Alexander McLeish

UNDER THE DOME OF ST. PAUL'S UNITED NATIONS AT PRAYER

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MEMBERSHIP

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members, or others who have supported its home and foreign work. This loss can be reinstated as new Members and supporters are introduced. The necessary Form of Application for Membership will be supplied on application to the General Secretary, World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C.1.

LEGACIES

The Council would be most thankful if the work of the World's Evangelical Alliance could be remembered when our friends are deciding upon their charitable bequests, or acting as executors for others.

There may be some unable to subscribe regularly, and yet could very materially further the cause of the Alliance by a bequest.

Bequests are an invaluable help in lessening anxiety at Headquarters by helping to provide for an unexpected call, or for some pressing need which cannot be met from the ordinary funds of the Alliance.

The exact title, The World's Evangelical Alliance (British Organisation), must, however, be mentioned to prevent future difficulties.

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EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

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BOOKS WORTH READING

PRICE NINEPENCE

THE WORLD'S EVANGELICAL ALLIANCE

FIVE WAYS IN WHICH YOU CAN HELP

1. By signing a Deed of Covenant with the Hon. Treasurer, by which you will enable the Alliance to recover Income Tax on your subscription. (Please write for Form of Covenant and full particulars.)
2. By direct Order for payment of Annual Subscription.
3. By becoming a Hon. Hon. Secretary, or Correspondent.
4. By a Bequest to the Alliance. Will you remember the World's Evangelical Alliance in your Will?
5. By a Donation to the Alliance.

WILL YOU HELP BY PERSONAL SERVICE

IN ONE OR MORE OF THESE WAYS, OR IN ANY OTHER WAY?

★ Please write for the Annual Report. ★

Then calling or sending Members or Subscribers or enquiries to you help, you will add or write to

THE GENERAL SECRETARY, WORLD'S EVANGELICAL ALLIANCE,

19 Russell Square, London, W.C.1.

Telephone: MUSEUM 6918. Telegrams: "Christendom, Westcent, London."

Cheques and Postal Orders (crossed "Barclays Bank Ltd.") should be made payable to the "World's Evangelical Alliance."

MEMBERSHIP

Members of the World's Evangelical Alliance are kindly asked to bear in mind the fact that the constitution of the Alliance and work of the Alliance can be effectively assisted if they will periodically seek to induce their friends to become Members or Subscribers. Each year there is loss of members through the death of Members or others who have supported its home and foreign work. This loss can be minimised if new Members and Subscribers are introduced. The necessary Form of Application for Membership will be supplied on application to the General Secretary, World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C.1.

LEGACIES

The Council would be most thankful if the work of the World's Evangelical Alliance could be remembered when our friends are deciding upon their charitable bequests, or acting as executors for others.

There may be some unable to subscribe regularly, but yet could very liberally further the cause of the Alliance by a bequest.

Bequests are an invaluable help in lessening anxiety at Headquarters by helping to provide for an unexpected call, or for more pressing local claims. It may be not less than [illegible] through the Alliance.

The exact title, The World's Evangelical Alliance (British Organisation), must, however, be mentioned to prevent future difficulties.

THE WORLD'S EVANGELICAL ALLIANCE

(British Organisation)

19, RUSSELL SQUARE, LONDON, W.C.1

EUROPE

TRANSITION

For nearly a century the World Evangelical Alliance has put in the forefront of its active and world-wide operations the interests of the Protestant and Reformed Churches on the Continent of Europe. The challenge facing the Protestant Churches of Europe today is more intense than any which they have encountered. They have to meet not only the demand for radical reform from within their own organisations, but also the calculated opposition of the forces of evil now politically dominant against them.

WILL YOU HELP THE ALLIANCE?

to help those who cannot help themselves, including Jews and others under persecution; and to rebuild the future Protestant Europe?

Please Send Your Gift To-Day

TO THE GENERAL SECRETARY

WORLD'S EVANGELICAL ALLIANCE, 19 RUSSELL SQUARE, LONDON, W.C.1

"TAX FREE" SCHEME for Subscriptions of One Pound and over

It has been a matter of surprise to many to discover that a subscription of £1 can bring £2 . 0 . 0 to the Alliance. This is because the subscriber promises to pay a sum which after deduction of Income Tax will be £1. The Income Tax (at 1s. 3d.) is £0 . 5 . 0 to £1 . 0 . 0. The rate of Income Tax may vary, but the subscriber is never called upon to pay more than £1. The calculation upon larger subscriptions is made *pro rata*.

How You can Help

Those who are already generous enough to make annual subscriptions of £1 and over can, of course, bring their existing subscriptions into the Tax Free Scheme, and we sincerely hope they will do so. Small subscriptions in this way the income of the Alliance would be increased in accordance with urgent need. The Scheme is applicable alike to those who pay their subscriptions through the Bank, or who send direct to Headquarters.

EXAMPLES.

By promising to subscribe for seven years

	£	s.	d.
A Guinea Subscription brings in	2	2	0
A Two-Guinea " "	4	4	0
A Five-Guinea " "	10	10	0

and *pro rata*.

TAX FREE SUBSCRIPTION SCHEME.

Please send a form of Covenant for my signature filled in with details as under.

Surname.....Christian names in full.....

.....(*Add Title, Rev., Mr., Mrs., or Miss*)

Address.....

THE WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANIZATION)

Some Recent and War Publications

JUST PUBLISHED

THE PROBLEM OF ROMAN CATHOLIC INTOLERANCE

By Alexander McLeish 3d.

THE CHURCH IN ESTONIA

By A. Torma, Esquire, and Minister Plenipotentiary of Estonia.

1. The Price of Victory—Prayer the War Role for All. By the Rt. Hon. Ernest Brown, Minister of Health. Price 2d.
2. "God and the War—The need for a National Change of Heart." By Lt.-General Sir Wm. G. Dobbie, G.C.M.G. One Penny.
3. "God's Powerful Deliverance, Retrospect and Outlook to Prayer." One Penny. 6s. per 100, post free.
4. "Prayer in the Home" Card. 3s. 6d. per 100.
5. A Form of Humble Prayer to Almighty God at this time of War. For use in Churches, and united meetings for Prayer, etc. One Penny. 6s. 6d. per 100, post free.
6. A Form of Humble Prayer to Almighty God in this time of War. For general use. One Penny. 3s. 6d. per 100.
7. A Form of Guided Intercession, for use at Public United Prayer Meetings, etc. Price One Penny. 3s. 6d. per 100.

THE WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANIZATION)

19, RUSSELL SQUARE, LONDON, W.C.1

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9d.

EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organisation)

Founded in 1846. Incorporated 1912

To unite the people of Christ of both Church and Foreign Nations in reality, in theory, and in practice, in those truths and essential points which unite all believers in the fellowship of Christ. As a result of this union the Alliance is active in the promotion of Christian unity and liberty; the maintenance of Religious Liberty; the Relief of Persecuted Christians; the maintenance of social Purity; the maintenance of Evangelical Truth and Love; and various activities of Home and Foreign Evangelisation, &c., &c.

CONTENTS:

FAITH, FREEDOM & FELLOWSHIP

By Rev. T. W. Isherwood, M.A.

The Challenge of the Christian Faith

By Rev. Max A. C. Warren, M.A.

The Nation and the War

Reports of the War Prayer Meetings, Central Hall, Westminster.

CONTINENTAL EVANGELICAL LIFE AND WORK
REUNION NOTES WORLD MISSION NOTES
BOOKS WORTH READING

PRICE NINEPENCE

MATTERS OF MOMENT

(in which all Readers are asked to Co-operate)

[illegible]

[illegible] Question : "Isn't this a 'wangle' unworthy of Christian giving?"

Answer : "No ; it is a method recognized by law in appreciation of the nature of charitable work—particularly, perhaps, the extensive work of the voluntary hospitals."

Question : "If a subscriber should die within the seven years covered by his agreement, would there be any charge upon his estate ?"

Answer : "No, the agreement lapses on death if that should occur within the seven years."

Some of the friends of the Alliance are helping in this way. If you are prepared to consider it will you please apply to the General Secretary for more detailed information and for the troubleless form that you can sign to secure the doubling of your gift?

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members, or others who have supported its home and foreign work. This loss can be replaced as new Members and supporters are introduced. The necessary Form of Application for Membership will be supplied on application to the General Secretary, World's Evangelical Alliance (British Organization), 19, Russell Square, London, W.C.1.

Ways in which You Can Help

1. By becoming a Member or Subscriber, or by a Donation.

2. By signing a deed of Covenant with the Hon. Treasurer to contribute a sum for seven years, by which [illegible]

[illegible] Christian [illegible] the World's [illegible] Alliance [illegible] Christian [illegible] the Alliance [illegible] the World's [illegible] Alliance [illegible] the Alliance [illegible] the World's [illegible] Alliance [illegible] the Alliance [illegible] by a bequest.

Bequests are an invaluable help in keeping society at Headquarters by helping us to provide for an unexpected call, or for some pressing need which cannot be met from the ordinary funds of the Alliance.

The exact title, The World's Evangelical Alliance (British Organization), must, however, be mentioned to prevent future difficulties.

Changes of Address

Changes of address result in most copies of Evangelical Christendom are returned to Headquarters marked "Not known," "Gone away." Will you help by sending your new address ?

Why You Should Help the Alliance

The World's Evangelical Alliance is approaching its Centenary. In addition to its unrivalled witness to the true unity of the one Church which is the "Body of Christ," the Alliance is actively engaged in the practical work of seeking to help those who bear the Christian name in this and other countries, and who cannot help themselves. The name of the World's Evangelical Alliance is well known in connection with the Universal Week of Prayer, which it has organized for nearly a century, and which is now observed on a united basis in every part of the civilized world. The international work of the Alliance, however, is widespread and represents responsibilities which could not be undertaken by any one Church ; and in manners which concern religious liberty, also associated with the preaching of the Gospel of Christ, the Alliance is one organization to which Protestant Churches and Christians alike naturally turn for counsel and practical help.

The World's Evangelical Alliance has organized channels of help, as and where possible, for missionary Churches in Europe and other countries. At this time the needs of refugees and others in Italy and will be found on the front—Poles, Greeks, Spaniards, Armenians, Czechs, Jews, and others. Europe is in transition. The situation is one calling for practical response, even by sacrifice, with prayer in return of sympathy with those suffering from persecution, and, sometimes, cruel treatment. It may not be easy for Christian people at home to realize the difficulties and crisis of the Protestant Churches and Christians abroad. Their distress, as well as their earnest appeals, are often addressed upon the Alliance House in London.

Will you then help us to help those who cannot help themselves ?

The

World's Evangelical Alliance

(British Organisation)

Some War Publications

PUBLISHED THIS SEPTEMBER

A Form of National Prayer, for use in Churches, Factories, Workshops, and Homes. Price one penny. 2s. 6d. per 100.

The Price of Victory—Prayer the War Rôle for All. By the Rt. Hon. Ernest Brown, Minister of Health. Price 2d.

"God and the War—The need for a National Change of Heart." By Lt.-General Sir Wm. G. Dobbie, G.C.M.G. One penny.

"God's Power to Deliver—a Retrospect and Call to Prayer." One penny. 6s. per 100, post free.

"Prayer in the Home" Cards. 3s. 6d. per 100.

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A Form of Humble Prayer to Almighty God in this time of War. For general use. One penny. 3s. 6d. per 100.

A Form of Guided Intercessions, for use at Public United Prayer Meetings etc. Price one penny. 3s. 6d. per 100.

"The Noon Watch" Cards. Printed in two colours. 4s. per 100, post free.

Posters (in two colours) 20 x 12. For Church Boards, Windows, etc. In two different kinds (including "The Noon Watch"). One penny each.

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The

World's Evangelical Alliance

(British Organisation)

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THE WORLD'S EVANGELICAL ALLIANCE—*Its Universal Appeal and Constitution.* By the Rt. Rev. W. Wilson Carey, D.S.O., D.D., Bishop of Worcester. Free

THE WORLD'S EVANGELICAL ALLIANCE—*Its Central Appeal and Challenge to all Evangelicals.* By Rt. Rev. C. M. Chavasse, M.C., D.D., Bishop of Rochester. Free.

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FAMILY PRAYERS, THE NATIONAL REVIVAL OF. By the Archbishop of Canterbury and others. 2d.

All the above (and other publications) may be obtained from any Bookseller or from

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